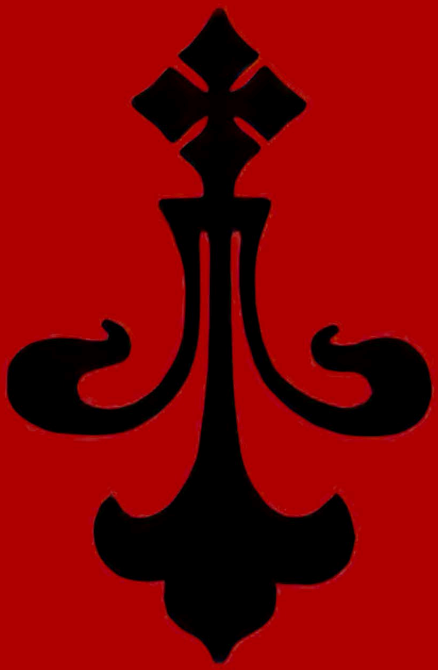
The Armanenship of the Ario-Germans



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The Armanen Society of the Ario-Germanics

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The Armanen Society of the Ario-Germanics

Von

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If one attentively follows the development of Germanicism as it has been handed down to us by history, legend and myth from the pre-Christian age of the German people, and in doing so knows how to detach oneself from the popular ideas which, narrow-minded and biased from the ecclesiastical point of view, intentionally and unintentionally cloud the picture of Germanic prehistory, If we are able to detach ourselves from the popular conceptions which, narrow-minded and biased from the ecclesiastical point of view, intentionally and unintentionally cloud the picture of the German prehistory, then an inkling of it must impose itself and increase to the certainty that the pre-Christian Germanic peoples were undoubtedly a cultured people, far above that lower level of education which is usually assumed and compared with that which the Zuluaffians still occupy today.

But the key to such knowledge offers the break with that wrong conception, according to which the pre-Christian Teutons would have been "blind pagans", namely idolaters, who should not have got beyond the lowest concepts of deity and to whom only the emissaries of Rome would have imparted higher views and thus taught the first culture. The well-known statement in the Germania of Lornelius Tacitus (oup. IX) that "it is not possible for the views of the Germanic peoples of the majesty of the heavenly ones

It is not the same to "enclose them between walls" or to make pictures of them with human features, that forests and groves are rather their temples, in which they invoke under the names of their gods that inscrutable power, which reveals itself to them only in worship", this statement alone would be sufficient to shake that view of the blind paganism of the pre-Christian Teutons badly. But here still substantially more profound proofs are to be furnished, in order to substantiate it, that the Teutons of the antiquity, not only already before the year ffZ before our calculation of time, in which they appear allegedly for the first time in the European peoples history, had been a highly developed culture people, but also that they had built up and developed their own ancient culture independently and uninfluenced by other culture centers.

And indeed the esoteric part of Wuota- nism offers such a sublime doctrinal edifice of deepest philosophical wisdom, the most beautiful blossom of the most intuitive feeling of the soul of the Germanic people and of a tremendous work of thought springing from it, by which it just becomes comprehensible, This makes it understandable that Thristianism found relatively easy entrance into Germania, since it was not only prepared in its esoteric part, but even in many and essential points it was far surpassed by Wuotanism and therefore not insignificantly influenced by it. But not only in this fact alone is the state-forming and state-maintaining power of the Teutons unanimously recognized by all historians of all peoples and of all times, which extended far beyond Europe to Africa and Asia, but also in the old-Aryan Rita, that ancient Germanic

In the Aryan-Germanic heritage, which as an Aryan-Germanic right wrapped the iron band around all Germanic peoples without inhibiting them in their special development, another cause of that state-forming and state-preserving power of Ario-Germanism can be recognized, which could not possibly have been inherent in half-savage Letishanbe- terns. If now the state-building power of Ario-Germanicism is unanimously recognized, if the philosophical depth of

Wuotanism is demonstrable, as well as the Rita resulting from it - namely the practical application in life of the attained knowledge of metaphysics - then not only a uniformly guided training of the spirits as well as a systematic education of the people must have had its effect through millennia, but also the people itself must have been a cultured people, far above that lower level of semi-wildness which is usually assumed, based on one-sided biased and spiteful reports from Roman, Greek and Frankish leathers.

If now in pre-Christian times Wuotanism, whose theosophy as well as its philosophy was the outpouring of a lively people's soul, if this practical knowledge, which recognized the still living ideals of the Aryan-German people in their divinity, thus that Wuotanism was not only the root of the feeling of race and nationality, If this Wuotanism was not only the root of the feeling of race and nationality, but also of the feeling of right, then, according to the laws of nature, its nurturers and guardians, the knowing and guiding ones - or, in a not quite correct, though more comprehensible word, its priests - must have been, and indeed were, the teachers, leaders and Walter of the people, as they are consciously or unconsciously to this day and will continue to be in the future.

In my book: "Die Namen der Völkerstämme Germaniens und deren Deutung" (The Names of the Tribes of Germanic Peoples and their Interpretation) I give detailed information about the origin, the age and the spread of the original Aryan race, to which I refer herewith, and I bring the proof that the alleged three main tribes of the Germanic peoples mentioned by Tacitus in the "Germania", Aap. II, the alleged three main tribes of the Teutons, namely the Ingavones, the Hermiones and the Istväonen, do not mean tribes, but states, that they are to be called correctly: "Ing-fo- onen", "Armanen" and "Ist-fo-onen", and denote nothing else than "Nährstand", "Lehrstand" and "Wehrstand").

The "Ing - fo - onen" or the nourishing state was understood by the people themselves in its entirety. Everybody had to be Ing-fo-one, namely farmer, no matter whether he was commoner, prince or king, because the sedentariness was the basic condition, in order to

nourish itself from the soil. Land, however, was inalienable and neither personal nor royal property, but was taken in fief from the sun as the symbol of the deity (Ar), for the family (tribe), and was administered as family property by the head of the family for the clan. All family members were beneficiaries and cultivators of the estate and were therefore under the patriarchal leadership of the family head without being his servants.

The "Armane n" (Hermanen) or the teaching class was the intellectual flower of the people, which grew up from the Ing-fo-ones without, however, leaving them, because also the Armane had to be settled as an Ing-fo-one, or at least belong to an Ing-fo-one clan, whereby the settledness was justified. The Armani were the knowledgeable ones, the scholars of their people and of their time, and were therefore also the rulers and wielders of the power.

The Armanians were the most important people of their nation, which is why they were divided into many special levels, and in these they participated in the government in an outstanding way, and actually had it in their own hands, after the kings and the high nobility emerged from their circle and had to belong to it, but without - and therein lay their power and strength - leaving the Ing-fo-onen-tum in order to preserve their settledness. The Armanians were therefore, as already mentioned at the beginning, teachers, priests and judges in one person, as the "Rita" was science, religion and law in one concept, since it was an all-embracing doctrinal building of highest philosophical knowledge, The most powerful support for it, however, was the fact that the Ario-German believed only that which he recognized as undoubtedly true through intuitive cognition, and that what he knew in this way was also applied in all areas of life. The present study is dedicated to the deeper substantiation of these propositions, and in the course of it, the development, the (organization as well as the connecting) threads of the Aryanism will be followed attentively up to the present and beyond to the more distant future in all forms of recognition.

The "Z st - f o - o n s n" or the Wehrst and*) included all those who formed the excess - the too many born - so that the same the soil of the family estate or the alemende of the people could no longer nourish. These Ist-fo-ons had to go out as a well-ordered band, according to completely ritually regulated norms, in order to preserve the native soil from overpopulation, but without losing their ethnicity.

They were called either to form a new community within the overall framework of the nation within its territory, or to form a colony in foreign, often very distant, overseas countries. The process of such an actual-fo-onen exodus was as follows: At the time of -the spring sacrifice, the "Ds-tar" festival, all Ist-fo-onen of a district or a people gathered at its main halgadome, where they consecrated themselves as a symbolic spring sacrifice (ver suvrum) to the spring goddess Bs-tar, and as a sign of their sacrifice renounced the name of the tribe, and as nameless now by the healing spell of the Skalden or the Albruna received a new name as a people, under which they now started their departure (seosssion). Such Ist-fo-onen- bands were composed of the overborn of the whole district or people and were led by young Armanians, who had already established their dignities and rank gradations. The supreme leader was the duke, who held this title as long as he and his people were still under the suzerainty of his ancestral people or of his native king, and assumed the royal dignity only when he had made himself completely independent. His subordinate leaders were the counts, who, after taking possession of the land, administered the districts or had to assume other obligations and function as "Rau", "Pfalz" counts, etc. But not only men moved out, but also girls, since the Rita recognized strict sexual laws aiming at racial purity, and used the actual-fo-onen being on the way of colonization for the spreading of Aryanism unerringly. Such an "actual-fo-one people", destined for the formation of colonies, already contained in its Rita-ordered composition the completely organized new state, which, when the taking of the land was accomplished, immediately came into effect; and therein lay the foundation of the state-forming and state-preserving power of the Aryans, the Ariogermans and the Germans, unanimously known and praised by all historians of all times and all peoples.

The new name, which the emigrating Ist-fo-onen "people" received as a folk name, usually referred to the emigration itself, such as: "hel fetsen" (wandering into the dark, never to return, hence "helvetier"), "Wandalen" (uan- dern, wandering), "Aimbern" (Aeimträger) or to other circumstances based in the healing spell

(oracle) such as "Boier" (Windleute) etc. etc., from which the countless folk-, tribe-, country- and place-names were formed, as I discuss in more detail in my above-mentioned book about the Germanic folk-names.

However, as can be seen from these explanations, the term "Wehrstand" did not yet have the meaning of a military rank as it does today, since every Ing-fo-one was authorized and obliged to bear arms. Only later, when it was necessary to protect the borders, the Ist-fo-ones were settled in the Mark or borderland in the so-called Markgrafschaften in the sense of Grenzwehrvölk. Still later, when the establishment of standing armies according to the Roman model came into use, such as the armies of Arminius, Marbod, Vannius, etc., or the Roman auxiliary eohorts, such as the Qeutss muroomauoruiu, etc., the Ist-fo-ons soon found more pleasure in mercenary work than in the profession of colonization, which was gradually completely neglected and almost completely forgotten. The Ist-fo-onsn became "Rahakaten", namely revenge fighters, the later so sang-glorified "Recken", from which finally the "Landsknechttum" developed, which remained in practice in the notorious "Reislaufen" of the Swiss still until the end of the eighteenth century. However, the departure of the "Abergeborenen", whom we today call "disinherited", has not ceased, as the statistics show.

The only thing is that these actual-fo-onen traits of the present are no longer guided by rituals, and therefore form today an inestimable loss of national power, which the pre-Christian Aryanism had well understood to use and exploit. In the Christian era not everything, and many other things, have become better, as is commonly claimed.

The land seizure by such an Ist-fo-onen "people" was carried out in two ways. If the won "new land" was still uninhabited, then the duke took it armed sitting on horseback with the sword, which he swung against all four wind directions, from the "sun to fiefdom", as "Arland". Thereupon it was measured and divided into as many and one over it parts, as participants were in the course. Each such part was called a lot (Andalusia-Wandal lot) and the one surplus lot was the "Salvation lot" on which the halgadom was built. (E.g. the "Heulos" in Iglau, in which local name still -the old term, though misunderstood, has been preserved). Each participant was now

enfeoffed with a lot by the duke for "himself and his descendants", whereby he became a "Jng-fo-onen". Until the families multiplied and overpopulation asserted itself, this new land for its part sent again Ist-fo-onen-swarms, just as its original population had left the ancestral land as Ist-fo-onen at that time. If, however, the new land was already inhabited and had first to be conquered, the victors left the vanquished - as the Sachsenspiegel says - "sitting unsleeping", but took from them an eighth part of the cultivated land, which they divided among themselves according to the above mode, formed the nobility of the conquered land and left the remaining two thirds to the vanquished against tribute. However, if the Ist-fo-onsn people were defeated, then the survivors fell into servitude and the suddenly appeared new people's name disappeared just like that.

suddenly from the annals of history without leaving a trace.

After this necessary digression to the characteristics of the three tribes, about which more details can be read in my book "Die Namen der Völker st ämme Germaniens und deren Deutung" ("The Names of the Tribes of Germania and their Interpretation"), let us return to the further discussion about the nature and the meaning of the Armanenschaft.

It has already been said that the Armanians, as caretakers and guardians of the Aryan Rita, were teachers, priests and judges in one person, just as the Rita in and of itself "embraces" science, religion and law in one concept, since it meant an all-embracing doctrinal edifice of the highest philosophical knowledge, sprung from the most intuitive feeling of the people's soul, whose most powerful support was the circumstance that the Ario-German only believed what he recognized as true and thus also practiced what he knew in all situations of life.

But if the outstanding position of power of the pre-Christian armania in the psychic field is recognized, a position of power which the Christian priesthood in Germany, in spite of all attempts made with all means, was never able to achieve and which it tried to replace by physical force in a ruthless way, it must be recognized as logical that the psychic influence of the armanocracy still exerted its influence in the Christian era, even if in a diminished form, and indeed still exerts its influence today, indeed, prepares and determines the development of the future in a decisive manner under ever-increasing influence. And such lies, according to the laws of nature, deeply rooted in the special psychic characteristics of the Aryan raven spirit, which the latter may be subjected to a forcibly practiced and consistently executed lremdsuggestion temporarily, but never to such a permanent one under lrsterbung of one's own lelbsterken.

The Roman hierarchy exerted such a temporary foreign suggestion on the Aryan race spirit without destroying it. For almost a millennium and a half the Roman Hierarchy exerted such a temporary foreign suggestion on the Aryan race spirit, without being able to destroy the Armaneness working in secret, whose growing influence it is no longer able to offer resistance to, so that the time of the extinction of its hypnosis supported by physical night means, with which it still holds the German people under its spell, can be determined in advance with mathematical accuracy.

That invincible - although temporarily paralyzing - psychic night of the Aryan community is rooted in the still hardly recognized and much too little appreciated natural law conditioned necessity that their knowledge, found by intuitive feeling, is the divine Ar-knowledge of the Aryan spirit, and therefore it must necessarily, without exception, slumber unconsciously (latently) in every single ego of the Aryan race, out of which slumber it begins to dawn, when - to use a highly significant Scaldic expression - when "at the right time, at the right place, the right word" penetrates into the soul of the one to be awakened. The Armanians have clothed this "divine knowledge of the Aryan spirit" in their teachings in exoteric as well as esoteric formulas, and in the Rita they have developed them into rules of life, which have acquired the force of law and are still authoritative today, although in many, unfortunately the most important cases, they do not agree with the laws that have emerged from Roman law.

The most important esoteric findings of the "Armanenlehre" or "Armanism"*), about which I have written more detailed, though not Er-

The information, which I give in my book: "The Secret of the Runes" (Guido - List - Bücherei, Erste Folge, erstes Bündchen), to which I refer herewith, can be summarized in the following sentences:

The "two-one-two-unity" (Zweieinheit) like God and world, spirit and body, power and substance etc., forms the fundamental tone - the dominant - of the universe. The spirit, the divine, permeates the universe as well as the smallest atom, which is no longer perceptible, every thing in itself, whether it is perceptibly animated or apparently inanimate, and thus in the smallest, which is no longer perceptible for human sense organs, as in the largest, which is also no longer perceptible, the spirit is inseparably connected with the body, the force with the substance. Therefore, with reference to all life, not limited to the human alone, birth or coming into being, and death or passing away, are not a connection or a separation between spirit and body, but only a transformation in the manifestation of this twofold duality God and world, spirit and body, force and substance.

Applied to the one form of appearance "man", every "I" is of the same age as the universe, without beginning and without end, indestructible as a spirit-body, which I-ness or individuality changes its form of appearance or its personality according to its needs, which "change in the form of appearance" according to its stages of development, perceptible to the human sense tools, are called: "birth", "life", "dying", "death", "rebirth", etc., etc., etc., etc. etc. Therefore, birth is not the beginning of life of the ego or individuality, but only the beginning of life.

Therefore dying is not the end of life of the egoity or individuality, but only the end of the personality, respectively of the respective manifestation of the immortal egoity or individuality. The disembodied human being in the so-called death is therefore still far from being a bodiless spirit, which cannot exist, since spirit and body (not body!) are inseparable, but only an I-ness or individuality stripped of the personality. But also the disembodied body is not de-spiritualized, but its atoms, which are all also spirit-bodies for their part, pass only into

other manifestations, after the agent joining them together and leading them up to now separated from them.

Since death is not the state of annihilation of the ego or individuality, and dying is only a phase of transformation in the life of the ego or individuality, the state of the ego outside the human body is that of preparation for the next rebirth to human life, and this preparation takes place in that plane of the spirit which corresponds to the level of knowledge attained during the last human life. E- is therefore a rising, but also a sinking of the individual

This fate is the fate (Karma). The fate is the fate of the human being. This fate takes place inexorably; there is no atonementless forgiveness of sins, just as there is no eternal damnation, since all individualities are inseparable parts of the Godhead itself, and must return at the end of all times to this, with which they have been already one since all beginning. The exoteric promises of sufferings and joys in the different realms of the dead, which the Edda enumerates, refer esoterically to the next

They will be fulfilled in the human body as the self-created destiny of each individual. For this reason, however, compassion and help are not to be regarded as the

find the lost track helps to get closer to his darkened divinity again, through night to light.

But as the universe consists of innumerable multiplicities of multiplicities, both in the inconceivably smallest and in the inconceivably greatest, which all together form the universe, but which each for itself is again a two-unit, a spirit-body, so the two-unit-two-divided two-unit expands in itself again to the "many-unit- many-unit", into which every two-unit dissolves. The two-unity man is such a many-unity. His body consists of myriads of molecules and each molecule again of myriads of atoms, and each atom again of myriads

of still further atoms, and so on into the infinite, inconceivable, an all these particles are each for itself a spirit-body, a two-unity, a many-unity, one "world for itself". Conversely, to remain with man as an example, the two-unit and multi-unit man together with the whole of mankind is the "two-unit and multi-unit mankind", which unites with the other two-units and multi-units of the various groups of the animal, plant and mineral kingdoms to form the two-unit and multi-unit earth, which in their turn form about six hundred planets, planetoids, moons and comets the two-unity and multi-unity - the solar system - which in its turn, with all the other solar systems, forms the two-unity and multi-unity of the world in space, and so on into the unimaginably greatest, infinite. The borders into the smallest as into the biggest are

The first thing is, that we can never - as long as we have to walk in human bodies - even to the smallest part be able to imagine them. Every single Aleinst-atom is, as already said, a two-unit like a many-unit, namely a world for itself, but subjected to the next higher two-unit and many-unit, to which it is incorporated, and so on in ascending tendency, so that it cannot leave the system, to which it belongs, and remains connected with the same until its dissolution. Thus the Linzeln individual as spirit-body - to return to man - is attached to that spiritual ring in whose spiritual life it is active and in constant extra-bodily contact with the same, which influences and perhaps even directs its bodily activity. These spiritual rings again unite to a further Lreise, which we can perhaps call the race or people spirit, which in their totality are subordinated to the Lrdgeist. The next level is the sun-spirit or sun-god etc. up to the world-spirit or the great nameless god, and this line, great, unnamable one is again Lins with all the other smallest spirits of the smallest atoms, is Lins with every single ego-entity, so that everyone has the direct contact with God within himself, and needs no mediator, no priest, to communicate with his god. But each one communicates directly only with that spirit or

God in whose spiritual plane he is active, or as Goethe says: "Each one resembles only that spirit which he comprehends".

But from the "twofold-two-unity" (two-unity) as from the "manyfold-many-unity" (many-unity) also the "threefold-three-unity" emerged, the "highly holy three", in which to the two-unity past-future, both unifying and separating at the same time, the "now" is added, that "column".

in the time", whose duration lasts hardly the millionth part of a second, because the passed part of a second is already past, and the coming part of the same second is still future. For this reason there is actually no present, because there can be no standstill, nothing constant, and what one calls present, should be called more correctly as the becoming, why also the Armanians called the second Norne "Verdandi", namely the "becoming". From the recognition of this "most holy three", which is revealed in the organic becoming of all manifestations of life, the Armanians recognized the organic destiny of all life, and consequently, a continuous progress without standstill, without rest must mean; And since they had recognized that there could be no separation between spirit and body, as a twofold duality, they also knew that the cultivation of the organic progress in the development of the becoming could be neither spiritual nor physical, but only spiritual-physical, and that therefore the life of mankind must grow into spiritual-physical heroism. It was on this spiritual-physical heroism that the Aryan Aryanism placed the main emphasis, and so it directed the training of the people through thousands of years, not diverting to the right, not to the left, straight ahead toward this noble solar goal. This high heroism, as it was meant and practiced by the Armanenschaft, is by no means to be confused with the pseudo-heroism, as such a one struts along with false pathos on a sound stage in the misunderstood romance of knights and robbers and their literature, but that which empathizes with the All-Will, recognizing it and striving to embody it in itself, and which is completely absorbed in it, even putting its own human life, its own material advantages at stake,

in high enthusiasm carries away his followers, not swerving to the right, not swerving to the left, rushing straight ahead towards his solar goal.

And just such high heroism grew out of the recognition of the high holy "trinity": "Urda, Verdandi and guilt", or the existent, from

w ich the becoming arises, which fulfills as the future or the guilt what the existent and the becoming had prepared. Just as from the germ and the blossom the fruit grows, which again prepares new germs, just as from the coming into being and the being or the doing the passing away to a new coming into being arises, so the guilt - whether in the good or in the bad sense - from the deeds or omissions of the existing and the becoming causes the fate of the future. As it was recognized by the example of germ, blossom, fruit, that no standstill, but only a strict life of struggle and striving can serve the development, so the high heroism in humanity is necessary to perfect it and to lead it to the goal of its development. But this development must be a spiritual-bodily one, therefore a life-affirming and not life-denying one, therefore: joyful enjoyment of life without forgetting the eternal, therefore: no asceticism, but rather training of the body and strict discipline of the spirit over it.

But this high heroism was strengthened no less by the realization of the two-unity and the consciousness of one's own immortality through the unity with God. God, as well as by the realization of the many-unity, as the consciousness of the inseparability of the Jchheit with the Allness, which therefore also made the self-sacrifice of the personality or of the one body neither shy nor fear, in order to bring it joyfully for the recognized truth, in the certainty that

dying means nothing more than a transformation in the manifestation of the eternally indestructible I-ness.

But not only this high heroism alone grew out of that series of cognitions, but also all other institutions of Armanism, as the most far-reaching of which - to conclude the elypse of this short consideration of the Armanian esotericism - the tripartite division of the Aryanism can be recognized, which divided the whole people as well as the single tribes of it into the three tribes, the I "g-fo-onen, the Armanen and the Ist-fo-onen, in order to divide its rhyming, developing and passing away to "new" arising and further developing strictly organically according to the nature-origin-law.

This, then, formed the most essential part of the esotericism of the Armani community, the focus of their secret doctrine, which was communicated only to the most receptive of their fraternity, while the exoteric doctrine based on it was taught to the disciples, who were arranged according to degrees of knowledge, in ever more revealing images, until the most advanced were enabled to receive the "full light". The people themselves, who were never able in their great mass to grasp such profound truths, were given a kind of religious teaching in the so-called "W ihinei", in which those insights were pictured and personified, in order to offer them something tangible, something - I would almost like to say - physically recognizable, on which they could hold, support themselves, in order to gradually rise to higher knowledge by this support. Thus the myths and fairy tales arose for the people, but for the school grades of the Armanenschaft the mystical songs, whose content and form were separated according to the different degrees of cognition, and of which a small incomplete remainder was saved in the "Edda" on uMre-Zeck, which remainder, however, is fortunately large enough to be compared with

Help of other traditions to restore the Armanian esotericism like

Lroterik without gaps. It may not seem unwelcome to mention here so casually that the name "Edda" does not mean "great-grandmother" as is generally assumed, but something that "eh° da", namely, what was there before or what has been there before, what already director Friedrich Fischbach had proved in his "Asgart und Mittgart" (L. A. Aitteler, Leipzig) and other of his writings. The name "Edda" has almost the same meaning as "Urda", namely what was there at the primeval time. Both names designate just the ancient Missen, which projects into the future.

It has already been mentioned that the Armenians, although they were an indissoluble part of the whole people and were not allowed to leave the Ing-fo-onen status in order to remain sedentary and independent, nevertheless formed a special status with increased rights and duties for themselves, and as such had in their hands the guidance of the people, the training of the spirits, as well as the cultivation of the sciences and arts, and also the preservation of the law, and also held a kind of priesthood, which, however, cannot be reconciled with the concept which one associates with this designation today. From this versatility of their activity for the good of the people - which at that time was still synonymous with civil service - it is self-evident that the army must have been a multi-layered institution, as can be seen from the many special names that were given to them, which special names were the designations of their special activities as well as their differences in rank, which will be referred to in more detail later.

It is therefore hardly necessary to say more than that the Armanenschaft, as the repository of the spiritual treasures of Aryanism, also kept an eye on its physical well-being and ritually cared for it, thus the noblest of the people.

The first thing that is said about the nobility is that the armenian community united the cradle of the nobility in itself, and therefore had to form the cradle of the nobility by its very nature. Initially, therefore, the nobility was not hereditary, but tied to personal and individual qualities, not only to the shield and sword, as the badge of power, as a widespread error would have us believe. The Armanenschaft as well as the nobility, which emerged from it, were in their first original configuration indeed the stronghold of national sanctities of every kind, and their preferred and sanctified position

among their peoples and tribes was a perfectly justified one. Thus, if the nobility had originated from the armenian community and for a long time had been of the same nature as it, the Aönigs understandably also belonged to the armenian community, and since Wuotanism was quite logically based on the standpoint of the self-priesthood, according to which every householder performed the simple sacrificial acts, which were later performed by the elder of the tribe. In this way a kind of priesthood was formed, which adhered to the dignity of king without signifying a special hierarchy. Like the father of the house on his court, the elder of the tribe was the judge in his community, which office was transferred to the king on a larger scale for the whole country, who thus meant the authoritative personification of the Armanenhood and was still very far away from the God-grace tum and the Tvran autocracy. Above all tribal and people's kings, however, the Rita hovered as the supreme law and as the supreme leadership the Armanenschaft, whereby the overruling of individual rulers was made impossible for a long time. But even this was not a hierarchy, because the armania operated the will of the people's spirit and did not want to enforce a foreign will against the will of the people's spirit.

It was already mentioned above, occasionally in the discussion of the is-fo-ons, the "salvation-less", which is used to annex Armanenschaft, the Wahrerm of the Rita. - The "halgadome" of the "halgadome", the "heilsstätts", was chosen, which heilsstätte was not only the Airche, of course the Wuotans- or Armanenkirche, but was sanctified to the purposes of the school, the Wallung (government), the Vpferhandlungsn and the jurisdiction. The Aryan, whose whole life was ritually regulated, because he believed only what he knew to be true, and also practiced this faith in knowledge by living action, therefore did not separate knowledge, faith and action into special concepts, and therefore did not need a separate building for his worship of God; but there, where his school was, there where the right was cultivated, there where he held his people meetings or Thinge, there he also worshipped his God, since just the place of all these salvation actions appeared to him as so holy that he would not have known to find a holier place for his airche, than just this - halgadom.

Since every community, every tribe, every district, every nation had its place of salvation in the above sense, every nation also had, in addition to the palace of the king, its main thalga- dom as the place

of salvation of the entire nation or country, where the seat of the supreme army of the country, the supreme or high school and the supreme Thing place were located.

However, the usual historical sources do not report anything about such halgadom schools among the Ariogermanic peoples, but not only the legend knows to tell about such, but also the pre-Christian Ariogermanic folk and drts names bring numerous proofs for their existence, as I succeeded in proving, about which I brought the proofs in my book about the Germanic folk names. Also the not disputed existence of an important and very rich pre-Christian Ariogermanic literature, which, except for the rescued runic alphabets, fell victim to the Roman-Franconian persecution rage, and which is preserved in fragments and oral traditions.

the size and importance of which can almost be guessed more than recognized, brings the undoubted proof for the existence of such schools, since it would be just inconceivable without such schools. But not only this evidence in the place names and those conclusions alone, but also parallel phenomena in Gaul, Scotland and Ireland, where such pre-Christian schools are historically proven, urge to the conviction that in the Aryan Germania quite the same institutions with quite the same design must have existed, because there as here the same phenomena occur with regard to the management of the spiritual possessions of the people with a related world.

The only reason to deny the possession of schools to the army is that by chance no historian mentions them, - because he was silent about the self-evident.

Since the "Druid schools" of the Gauls must necessarily have had great resemblance to the "Armanian schools" of the Teutons, since they undoubtedly arose from them, let us take as an example the account Julius Caesar offers of the Druid schools in his "Gallic Arieg" (vo Rollo LluIlioo VI, oup. He writes:

"The Druids have the oversight of the religious.

the preliminaries. A crowd of young people gathers at their lessons.

They are held in high esteem because they decide on almost all tate and private matters. They judge crimes, murders, inheritances, border adjustments, and determine punishments or rewards. If someone does not submit to their pronunciation, he is excluded from the (victims. This is the most severe punishment among them, because those who are thus excluded are considered to be nefarious and evil-doers, distant

from them, flees their company and their address, so as not to be infected by them. With no request such get right or receive any honorary position. The Druids as a whole are under one head, whose reputation is extremely great among them. If he dies, he is succeeded by whoever is held in excellent esteem by the rest. If several are of equal merit, the choice of the druids decides. At times, one also fights for this dignity with weapon in hand. The Druids hold a yearly celebration on certain days at a sacred site in the Car- nutian area (today's Thartraine around Thartres in France), the center of all of Gaul, as one can see in the

places from the disputing parties and submit to their pronouncements and decisions. The "Order" is said to have originated in Britain ^and from^ there to Gclllim

As they are free from military service, they are also free from all other burdens of the state. For the sake of these enticing advantages, many devote themselves to this position of their own accord, or are induced to do so by their parents or relatives. Here they have to learn a lot of verses by heart, which is why some of them stay in this school for twenty years. They consider it forbidden to write them down, although they use the Greek script (runes) in state and private affairs. In this they have, as I suppose, two intentions; first, because they do not wish their doctrine to come among the people, secondly also that their pupils, trusting in the writing, should not exercise their memory less; for usually one, supported by his written records, neglects his diligence in learning and his memory. - Their main doctrine is that their soul is immortal and moves from body to body after death. They consider this to be the most powerful incentive to bravery, if one does not shun death. In addition, they teach many other things about the heavenly bodies, their course, the size of the world and the countries, the nature of things, the watch and power of the immortal gods, and teach all this to the youth.

From these news of Caesar about the Druidism one can draw safe conclusions on a quite similar constitution of the Aryan Armanenschaft, whereby it must be made clear from the outset, however, that the "Armanenschaft" differs from the "Druid Order" already by that advantageously

Therefore, no second guard could be formed in the state, which would inhibit the kingship. Furthermore, the Order of the Armani was indissolubly linked to the people itself, in that the Order of the Armani was inseparably fused with the Jng-fo°onentum, and had to bear the same burdens of state as the latter, and was not only not exempt from the obligation to follow the army, but regarded this as its right of honor. In this profound difference between the organizations of the Druidic Order and the Armanenschaft lies also the main reason why in Gaul the Roman-Frankish hierarchy could find easier entrance than in Germania, because the Germanic kings opposed a hierarchical guard developing beside their guard longer than the Gallic and Celtic kings, who were already used to such a guard. While the Roman idea of the pope was already prepared in the Druidism by the Gber-Druid, the Armanenschaft had only in its legation, to which all kings belonged, the Roman pope.

heard - in strictly republican form! - their supreme leadership, which never lay in the hand of a Gber-Armanen, since such a one with autocratic powers just never existed, never could exist. Only in times of greatest need and danger did such a "Vber-Arman" emerge with special powers; then, however, we see him as the "German King", to whom all the other people's kings willingly subordinate themselves, irrespective of their special rights, which he also did not touch, while after averting such danger the "German King" disappears again as if he had never been there. The later "German King" with the satyr play of the "Roman Emperor" in the Christian era was only a colorful imitation of that old-Aryan power-conscious institution.

As for the schools themselves, Caesar's report shows that there must have been many of them, that there was at least one high school at Larnut, probably a second one in Paris, while he expressly remembers those in Britain, all of which will certainly have corresponded to what the Middle Ages called a "high school" and later times a "university".

That in Aryan-Germanic countries there must also have been simple, more extensive and high schools, and indeed in large numbers, is not subject to doubt, even if the historians of these do not mention, which may have its reason in the fact that they for the first, This may be due to the fact that, first of all, they did not report on the self-evident, and secondly, that their writings have not been completely preserved at all and show great gaps, since the pre-Christian writings have been saved only sparsely to our days, and the literature of the Romans and the Scalds in Germany has been almost completely destroyed by the fanaticism of the Roman-Franconian hierarchy. It was thought that Germania had no schools, which, however, was already the

The fact that the Armenian community demonstrably possessed extensive astronomical and medical knowledge at an early stage, which they had cultivated like other sciences and arts since time immemorial, and which they could have acquired and propagated only through regular schools, only through a uniformly guided training of the spirits and a systematic education of the people, is disproved by one witness. Now, however, another witness has been found, which undeniably and without a doubt proves the existence of numerous Armanian schools - lower as well as higher - and this witness is the German language itself, which in the names of places - which until now one did not know how to interpret systematically - shows the "school places" exactly and with certainty. In my book "Die Namen der Völker st ämme Germaniens und deren Deutung" ("The Names of the Tribes of Germanic Peoples and their Interpretation"), which I have mentioned several times, I bring the geographical proof that in every region of the individual tribes there are at least a few villages.

The "places" are recognizable by their name form, which place names always designate a halgadom, which, as already said, Airche, school and Thing- stattinsich united. These are the "Bl-Vrte", namely those places, in whose name the Aryan original word "ol" is contained, which means "spirit", "knowledge", and in the form "sa-ol" or "sa-ul", i.e.: "to make know", lies at the basis of the term "school". While I refer with all the rest to my above-mentioned book, only a few Ol- or school places are mentioned here and interpreted name-wise, whereby many place names assumed to be Slavic are reclaimed as Ariogermanic. Mentioned from the large number of the same may be: "Olad" - Knowledge-.

good (near Steinamanger in Hungary); "Glanz" - knowledgeanger ; enclosed knowledge (near Bruneck, Tyrol); "Dlbern- hau" - spirit bearer forest clearing (near Themnitz, Lachsen);

insel); "Gldenswort" - Dl-edes-ort ---- knowledge-gutsort;

--- knowledge goods place; "Gelde" - knowledge goods; "Glpe" - knowledge creation; "Solre"-Thateau (France) - "sao- lare" - "sa-o!-are" - solar law school; "Gleron" (France) - knowledge men, teachers; "Glette" (France) - knowledge property; "Gldisleben" - divine spiritual life; "Apolda" - living spiritual property; "Glvenstadt" - knowledge generation place; "Gliva" - knowledge generation; "Gels" near Arems a. d. Danube; "Eltz" on the Rhine - knowledge property; "Voloska" - Gl-aska - knowledge origin; "Sulonen" in today's Volhynnisn - schoolmen; "Gleszow" - knowledge sow; "Glesna" - knowledge origin and continuance; "Glesannica"-knowledge origin; "Gles- zyce" - (Glesiusia ^--) better knowledge; "Zülich", "Willich" - knowledge-light; "Glswig" --- knowledge-greed; "Gelnitz" - knowledge-use; "Glmütz" - knowledge-creation; "Ulm" - knowledge-increase; "Wels" (Glivava -) knowledge-generation; and similar names still some hundreds in and out of Europe, which refer to Aryan teaching and schooling activity.

In order to bring historical proofs for the existence of sciences among the Ario-Germans, whose "care" can only be thought of in a school-like way, it is mentioned that it is certified that e.g. the Goths from ancient times knew very well the twelve signs of the zodiac, the course of the planets, the changes of the moon, as well as the course of the other celestial bodies, and Iornandes testifies such expressly also from the Goths settled outside Scandinavia.

Are Frode, the oldest Norse saga writer tells the following:

"Then it happened that the cleverest men of the country counted in two halves of the year four days over three hundred (namely three times the great hundred of the Aryan reckoning, which

counted twelve tens, thus one hundred and twenty; thus the reckoning was: 3 X f20 -f- H - 36-f); that makes two weeks of the sixth tithe (52 weeks) or twelve months of thirty nights each and four days surplus. Then they noticed from the course of the sun that in this way the summer inclines more toward the spring, but no one was able to tell them that one day more belonged to it than the equal number of weeks in both half-years amounted to; that was the reason."

Are Frode wanted to say that the error lay in the fact that one divided the year into two equal halves to six and twenty weeks each, although still moreover one day would have belonged to it. He also mentioned that Thorsten Surt, an Icelander, had proposed at the General Diet that after every seventh summer the exact days should be seven. Thereupon, however, it was determined that each year must regularly amount to three hundred and five and sixty days, the leap year, however, by one day more.

. This information about the calendar reform in the oldest times points quite clearly to far advanced knowledge in astronomy, as well as to the fact that this knowledge was a people-own and by no means foreign-country-borrowed. This also speaks for the necessary existence of schools, which the Hnglingasags proves by the following passage: "By runes and songs Gdin taught his arts; in most of them he instructed the skalds, from them they learned many others, and so the art of magic spread.

It is further attested that the knowledge of the runes, like the writing in general, was a common property, and that even the common man was able to calculate the seasons as well as the individual days with the help of the rune or Iahres staff (later called Iacob's staff), What the Roman clergy of that time, who disdained the use of the "pagan" Iahresstab, was not able to do, so that at the annual synods the bishops had to predetermine the feast days for them until the next synod. Yes, the Catholic prelate Alans Magnus reports that the Swedish peasants "according to a knowledge passed down to them from their ancestors, knew how to find out for themselves on their rune staff all the time determinations necessary

for them; they knew how to determine the movable feast days and the lunar changes, and this ten, six hundred, even a thousand years before".

This testimony also proves with compelling evidence the existence of a general school education, such a general one as the Christian era in Germany is only able to show again in very recent times; but of this later.

How general the runic writing was, can be seen from the fact that it existed and was practiced for a long time next to the Latin, yes, that many could only read and write in runes, that the runes, individually and monogram-like composed, were used throughout the Middle Ages for the quick marking of the property, as "house marks", "stonemasons' marks", "builders' marks", "masters' marks" etc., and even in such a composite way, passed into the hieroglyphics of the heraldry. etc., and even in such a composite way, have passed into the hieroglyphics of heraldry. Even today peasant calendars are printed with rune-like signs for illiterate people, and only recently a sign script was found in Hungary among illiterate people, which undoubtedly originated from runes,

which had been inherited from generation to generation, but had naturally run wild.

Such examples could be multiplied considerably, and especially from the fields of medicine, jurisprudence, as well as natural history, but it may be sufficient with the above evidence to go over to the most important, and by the Roman-Franconian hierarchy most fiercely fought subject of the curriculum of the high armanian schools.

In the report preserved by Julius Caesar about the schools of the Gallic Druidic order, the training of the memory as well as the prohibition of the use of writing is particularly emphasized, whereby this appears as a special characteristic of the high school in Britain, and as can be clearly seen, refers to the Gsheim doctrine, whose main doctrines Julius Caesar also emphasizes. Since, however, the Druid schools originated from the Arman schools, as can be seen from my explanations in the book "Die Namen der Völkerstämme Germaniens rc.", it is quite natural that only in the high Arman schools that secret doctrine, of which the fundamental principles were clarified here at the beginning, was taught in its original purity, which had just suffered an alarming loss in the Celtic Druid schools. But not only the exoteric as well as the esoteric secret teachings alone were taught according to the different degrees of knowledge, but also the awakening and mastering of the occult powers of nature as well as of man found systematic cultivation in the armenian schools of higher order, The Roman-Franconian hierarchy suspected this art and science as "nlagy", "magic art" and finally as "witchcraft", and persecuted it as "heresy" or "heresy" with torture, executioner's axe and living fire in the most fanatical and satanic way.

But even with the teaching and practical practice of those occult arts, the sphere of activity of the high Armanian schools was far from being exhausted, since they were not limited as schools alone, but - as has already been emphasized - united school, airche, Thing and administrative center in one concept, i.e. theory and medical faculty in their connection with the ali- nics at the hospitals is still in use to some extent. Theory and practice were - like mind and body - inseparably connected from the very beginning, and were therefore active in public life as well as in acts of worship in a way that is hardly attainable today. The latter were always dramatically structured, in such a way that the armenians acted as the main characters, the members of the congregation, however, without exception, as secondary characters and thors, without being idle spectators - as in today's shows and so-called folk festivals. Thus the people themselves were always involved in their entirety, and their feeling of togetherness in joy and sorrow was cultivated according to plan. At the three big unbidden Thingen, corresponding myth-historical performances were brought to the hal- gadomen for dramatic representation, in which the gods in corresponding disguises were visibly illustrated by the Armanenschaft, in which events the origin of our acting art is founded. The Roman-Franconian hierarchy wants to make believe that the theater originated from the Passion Plays in the monastery courtyards, but this proves to be untrue, because until modern times the actors were considered "dishonest people", because they belonged to Wuotanism, while on the contrary they were certainly organized as a Christian brotherhood and were considered "honest". Those Wuotanistic mystery plays as well as the monkish passion plays, which developed from the former, were, however, as sacrificial and consecration acts in all their performances genuine and serious, and death and love was displayed with terrible realism. Just as Bal- der was really killed, Christ really crucified*), so was the corresponding marriage of the gods performed publicly and factually, and the offspring speaking from such "dramatic mystery marriages" were sons of the gods - Aotinge**) - and educated in the halgadomes with very special care

and selected for extraordinary missions - such Aotinge, who were always regarded as foundlings, or otherwise traced back to fairy-tale origin, in order to testify to their divine origin. Genealogical and heraldic legends give evidence of this, which are literally true, if one assumes the divine ancestor not as the god in question himself, but as his dramatic representative in

The Aotingen were the first to breed a noble race, which was then kept pure by strict sexual laws. From these Aotingen grew the high nobility, which later alone was considered qualified for the royal dignity, and whose descendants hold all the thrones of Europe (with the exception of Serbia, Sweden, Turkey and Montenegro) to this day. Our so-called mesalliance laws of today, which are

because they have lost sight of the main thing, racial purity.

That such uniformly guided training of the spirits like planned education

The fact that the social and political conditions of the people had to be influenced by the Armanian schools does not require any other proof than the fact that all the demands formulated vaguely and unclearly by the socialists of our time existed to the full extent in the pre-Christian Armanian era, even to a much greater extent than even the most extreme elements among them are able to imagine. Admittedly, the people of those times were also from the

The first step is to gain that armanic height which only enables and entitles it to such full freedom.

It is quite natural that such a powerful institution of many thousands of years' standing as the Ario-Germanic Armanenschaft must have structured itself in different directions, and indeed according to all Aryan institutions in the known three stages of order of coming into being, being in operation, and passing away into new coming into being, similar to the people itself into Ing-fo-onen or nutrient state, into Armanen or teaching state, and into Ist-fo-onen or defense state. And it is precisely in the various three divisions of the Armenian community that the organic structure of this body is so clearly revealed, and it must challenge our just astonishment in a high degree when we see with what high wisdom the Armenian community was organized and through this organization was intimately connected with the people and prevented from any elevation above the latter. It has already been said that the Armanians, as teachers and, so to speak, as priests, cultivated and further educated the Wisdom and the Wihinei (religion); that they, as Walter, practically applied the Rita, which originated from the Wisdom and the Wihinei, in the guidance of the people, and finally, as judges, strictly observed the laws derived from the Rita in civil and criminal cases. This organic threefold division of the Armanenschaft corresponded after emergence, rule (or Lein) and offence to new emergence, also the special designations of those groups, which are known as "Skalden", as "Herolde" and as "Feme". These groups, which can be compared with the faculties at the modern universities, were headed, like those of the Kevtor waAuiüeus, by the Gberarmane under the title "Nkarschall" (marssoala), who stood directly under the king, and represented to him the Armanenschaft. It

is a bad misinterpretation of the word "maresealo", which means "Walter of the knowledge, or the knowledgeable", to interpret the same as "horse servant". Already in the oldest times the Nkarschall always stood directly beside the kings and was always from the noblest family and the royal house versippt; his badge was the staff similar to the king's scepter, and is therefore the derivation of the horse servant completely unthinkable and absurd. He was always the confidant of the king, who was in fact himself the Gberarmane, and therefore only attended to the narrower business of the Armanenschaft in the name of the king, which is why he was not elected by the latter, but appointed by the king. Thus the group of the Skalden, all sciences and arts, as the Wihinei had to maintain; the group of the Herolde the policy, the army wessn and the state sciences, as well as the group of the Feme, the Femanen, right, law and court had in their hat. But all of them, including the king, the nkarschall and the high nobility, were Armanen, Semanen or Hermanen. In these three groups of the Armanenschaft all the arts were included; in the group of the Skalden: the building artists, Nkaler, smiths etc.; in the group of the Herolde: the coat of arms painters, weapons smiths etc., and in the group of the Feme: the betting and knowing. Since in those times there were no boundaries between art and craft, since the concept of "art" was precisely connected with the

There were no ranks among the arts, and we know examples that there were royal blacksmiths, royal stonemasons, etc., as well as royal poet-singers and painters. And just as the army was indissolubly connected with the kingdom and the government through the Vberarman, who was always the king himself, and through its marshal, so it was again connected with the people just as indissolubly through its stages of development or degrees, through which it absorbed the offspring of the people who were capable of development, but who, as has already been said, nevertheless had to be sedentary and incorporated into Ing-fo-onentum.

These degrees of development were again subjected to the known tripartite division and formed the levels of the apprentice, lungens etc., the journeyman, squire etc. and finally the master. The masters of a cooperative, guild or guild, had again their Gber- or Grandmaster, who were all again subordinate to the Armanenschaft and with this to the marshal and king. Only the scalds, heralds and femans, as the preferred guilds, had other names for their three degrees of knowledge, and this because even masters of the lower guilds did not disdain to enter as apprentices into the high Armanen schools in order to become partakers of higher knowledge. The three degrees of "scalding" were: f. The student or God-fearer; 2. The bard or singer; and 3. The scald or poet-singer, the knower. The three degrees of "Heraldship" were: s. The Disciple or Stabler; 2. The Persevant or Grießwart; and 3. The Herald. The three degrees of "femanship" were: j. Der Schüler or Femfrohnde; 2. der Schöppe, also Skilling, Billung u. s. w. and 3. der Stuhler, Stuhlherr, Frei- or Rugegreve, also Femgreve. These three "degrees of knowledge" of the Armanenschaft, whether they belonged to the Skaldenschaft, Heroldsschaft or Fe- manenschaft, had each for itself its own signs of recognition for face, hearing and feeling, as well as their own sxoterischsn teachings, which approached more and more the esoteric doctrine, which latter was given only to the third degree fully with the obligation to work on the further deepening continued. Thus, the accepted disciple gradually rose from the mythical teachings of the Mihinei of the people to the highest level of knowledge, and, if he had the ability to do so within himself, became a master and teacher himself, not only in theory, but in living practice.

Already the designations of the development period as apprentice and journeyman indicate that not by sitting on school benches, but by free activity in the context of the special "art", which they wanted to learn, those degrees of development were aimed at by their disciples. The boy "went into the apprenticeship" - as one says still today with the handicraft - and there he learned practically his art, while the theoretical instruction ran besides. And this theoretical instruction, which the master himself, or the foreman (parlierer, spokesman, old journeyman, the next in line to the master) gave to the "boy" or apprentice, began already at his solemn "enrollment and admission", on which occasion the newly admitted, after he had proved his honest birth, etc., was informed of the distinguishing marks, which now made him a member of the "art relatives", to whom he had to commit himself by a solemn pledge. This consisted of his transferring from the paternal authority of his clan to that of the guild relatives, without the former ceasing to exist, and for the duration of the apprenticeship - which was seven years - he came under the supreme authority of the art relatives (guild), which his master now exercised on behalf of the guild. He was therefore unfree (immature) and this was also expressed by clear actions and signs, as his hair was shorn, his hat was taken off, and he was given a new coat.

men and the carrying of weapons were prohibited. In exchange, he was solemnly handed the apron and the craft utensils.

The apron was the main symbol, because it was clearly related to manhood, while the belt denoted femininity. This apron was cut square and had a triangular bib at the top, so that it actually formed a pentagon. The apprentice was told that these five corners signified the five senses, which, in order to do justice to his art, he now had to practice and train so that he would always be able to master them. Similar instructions were given him also with the tools. During the seven years of apprenticeship, the apprentice received theoretical and practical instruction at the same time, in full accordance with the Armanian knowledge of the spiritual-bodily duality, so that what we call schooling today and separate from the "teaching" was offered together with the latter, which explains the seven years of apprenticeship by itself. Not only the so-called elementary subjects of reading, writing and arithmetic were taught to the apprentice by the master and foreman, but also everything else he needed, namely also the songs of the gods and music, and all this not in the sense of abstract subjects as in our modern school, but always in the beneficial activity on the life in the house, that of the family and the community, because the life of the Ario-Germanic people was always a social one, which was devoted to the joyful enjoyment of life and therefore merged into the generality without becoming one-sided. Thus, during his apprenticeship, the boy developed within the framework of his art- kin or guild in an always balanced relationship of the spirit to the body, and while constantly cultivating his "I-ness" (individuality), which he learned to respect and preserve, he nevertheless became accustomed to its subordination to the laws of his guild and community, since he experienced that these

The "I" was recognized as such, allowed to develop fully within the framework of customs, and did not demand slavish subordination, indeed downright frowned upon such subordination.

If the apprentice had passed his apprenticeship, he was promoted to "journeyman", to the actual "comrade of the art relatives or guild", i.e. he joined this guild, and was now endowed with more extended liberties by being "acquitted". This "promotion" or "acquittal" was also carried out in a ceremonial manner, accompanied by meaningful actions.

He now exchanged the apprentice's apron with the journeyman's apron. The triangular bib, which the apprentice wore open, was now folded down, so that the square of the apron now actually appeared, in which square the triangle of the bib was enclosed. Thereby, however, the apparent pentagon of the apprentice's apron dissolved into a heptagon (H-H3 -?). The journeyman was told that the triangle, which now covered the square, symbolized his soul, while the square represented his body, which his spirit now had to cover, i.e. to control, just as he had learned to control his tools, because the body was the tool of the soul, of the I-ness. The body, the "personality", and the passions must no longer subjugate the soul, the "I-ness", but the "I-ness" must control the body in order to be able to use it expediently as a tool and therefore the passions must also be tamed and restrained like wild steeds. In the same way, the tools of the trade for the journeyman were given a deeper meaning. The journeyman was now "absolved", allowed to let his hair grow, which was only shortened at the forehead, and he could wear the hat and weapons as a sign of freedom. After remaining with his master for some time, his wandering years began. Initially, when there was still no settled art or

The individual masters with their journeymen and apprentices led a wandering life (similar to our contemporary wandering troupes of actors and acrobats), and temporarily settled where they were

needed, apprentices and journeymen also wandered through the lands of their halgadome district like the wandering scalps. And it was precisely on these wanderings that the best opportunity arose for apprentices and journeymen to be taught by the master and his foreman. Everywhere where the Ario-Germanic way prevailed, we meet those wall-shrines. Thus, according to the myth, the trinity of the gods, Wuotan-Donar-Loki, wandered from region to region, and Jesus of Nazareth, the Aryan, accompanied by his journeymen, the apostles, and his apprentices, the disciples. Likewise, for example, also the builders wandered, and only to this wandering art is to be ascribed the otherwise inexplicable circumstance that in often lonely areas, in which only individual farmsteads stand, such mighty stone buildings in artful execution - no matter whether churches, monasteries, castles or other profane buildings - could arise. When, however, the arts and craftsmen gradually settled down due to the growth of the cities, and the total wanderings became rarer and rarer and finally ceased completely, it was made obligatory for the journeymen to wander for at least three years in order to perfect themselves in their art, since the benefit of wandering had been recognized and it was not

wanted to miss. Walking was also the only means of keeping alive the feeling of togetherness and making the progress achieved by individual master seats the "common property" of all.

But not only in arts and crafts was this wandering common, but also in those professions, which we today call science and which formed the precursors to the higher Armanenschaft; so with the doctors, who are already mentioned in the Edda as a profession, with the bards and skalds, and so on. As still today our students visit different universities, so at that time those halgadom students moved from one famous halgadom school to the other, in order to hear proven masters. Already Julius Caesar knows about this custom (page 22) and - who does not know the traveling students of the Middle Ages?! Only this many thousand years old custom of wandering is to be thanked for the almost uniform development of science, art and craft throughout the whole of Ario-Germania, whose special development at individual places is only based on local circumstances, while the main character always seems to be determined and influenced by a central point. This central point, however, was always the main halgadome of a certain territory, where the grand or chief masters of the respective science, art or craft had their seat and to whom the masters of their territory were subordinated, who together formed the guild of the art relatives.

If the journeyman had passed his years of wandering and was ready for the mastery seven years after his acquittal, he could, if the circumstances allowed it, be raised to the rank of master, if he was able to make himself independent, i.e. to establish his own household, which, as was shown above, page H, with the Ing-fo-ons, was not so easily possible. He had to wait until the family property was transferred to him by inheritance.

or he had to leave as Ist-fo-one (Leite S-7) to become Ing-fo-one in a newly formed community or üolonie. From there also the so-called "Hausgerechtigkeiten", after which certain trades are bound to certain estates, which initially in the family from family head to family head passed on, and finally - when the old organization was forgotten - with the estate also by Aauf could be acquired. If the journeyman was in the fortunate position to take up such a household as head of the family, to prove himself and to found his own hearth, he was elevated to the rank of master, if he had made himself worthy of this elevation.

Now he received with the master apron also deeper initiation into the secret doctrine of the Armanenschaft. He, the mature man, who had tested himself many times, was now told that the triangle of the Lchürzslatz signified his threefold soul, namely the God-soul or the spirit, the spirit-soul and the human soul; he was told that the God-soul was his share in the Godhead, that ray of light which went out from the Godhead at the moment of creation (Let there be light!) in order to return to the Godhead at the end of all times, thus his immortal soul.He was told that the God-soul was his share in the Godhead, that ray of light which went out from the Godhead at the moment of creation (Let there be light!), in order to return to the Godhead at the end of all times, that his immortal "I-ness" was the link between him and the Godhead, with which he was thus directly connected, and needed no mediator, no priest. He was further told that this God-soul (spirit) was androgynous, self-generating, and carried all divine qualities latently in itself, which it was his task to awaken. The "spirit-soul" controls those ideal drives in his inside, which point to the divinity, his "intuition"; the "human-soul" however controls those material drives, his "intellect", which point to the earth?) Since God gives to the human being these at-

G") The spirit soul, the intuition, the sensation, is the spiritually

Therefore, the God-soul stands as a guardian (conscience) at the tongues of the balance, in order to let it feel immediately, if the balance between spirit-soul and human-soul is disturbed. This triune soul symbolizes the triangle at the master apron. The square on the master's apron, however, pointed to the fourfold composition of the body, namely s. to the drive, the desire of the passions (air), 2. the life (fire), 3. the spiritual body (water, astral body) and 4. the material body (earth). This 3-f-H -7 was explained to the master that everything in the universe is tuned to the number seven, which in its totality gives the One, as the seven colors of the rainbow make up the one white ray of the sun, as the seven tones of the scale join the next higher and next lower tone series and thus become the harmony of the spheres. In this sevenfold division of everything in the universe rests the whole secret of creation, of becoming and passing away, and the task of the master would be to look for and to find that "secret of the law of the vibrations" which is incommunicable, and therefore mystically called the "lost master word" or the "unpronounceable name of God" (the "strong one of Bben").

Admittedly, not all masters were able to tread and follow this indicated path; the sun will always first gild the mountain top before pouring its rays into the valleys, but all were offered the opportunity to soar up to the A-r like the Aare, to realize that in reality, although the true-

The first part of the book is the "The Book of the Word", the "The Book of the Word" and the "The Book of the Word".

The transition to the higher ranks of the Armani was formed by the so-called "Hagestalden",*) who withdrew into solitude and provided the model for the "wild men" so often mentioned in legends and fairy tales. They can hardly be compared with the later "hermits", because they were heroically bold fighters, as soon as war necessities beset the country. They can be compared with the Indian adepts and tzogys, because their study was aimed at the exploration of nature and its secrets, as well as the utilization of its secret forces.

But as it was not given to everyone to distinguish reality from truth, that is, to form an ideal image in his own mind by grasping the spiritual beauty of what he saw, which is beyond the threshold of sensation of the real, as he was therefore no longer able to recognize the truth of nature behind the reality of everyday life and was not able to distinguish prudence from wisdom, Thus the concepts of craft and art soon separated, in that the one servilely served reality and the needs of everyday life, while the other sought to hold on to and expand the recognized truth by grasping its beauty and reproducing it in their creations. That these were just the smaller number is self-evident, but always many were raised by only few.

These few were the poor at the Halgadomen, the Skalden etc., which walked on the heights of the Ario-Germanentumss at that time.

But not only men belonged to -the Armanenschaft, which, as has been shown here, was in fact a priestly-

The modern concept, which lies in the word priest, is no longer capable of encompassing it, which is why it was avoided here to call the Armanenschaft the Wuotan priesthood, in order not to have to correct erroneous ideas from the very beginning. If now, in spite of all genuine priestly dignity with the male Armanen, the outward priestly nature in their nature was not so noticeable, as with their imitators, the Galloceltic Druids, who characterized themselves already by particularly alei-ung as such, so it made itself with the female Armanen for it all the more noticeable, so that one could come with superficial observation to the conclusion that the Ario-Germanic had possessed only a female priesthood, which would be very incorrectly judged. That the Ario-Germanic priestess came so conspicuously to the fore and almost eclipsed the male priesthood, finds its explanation in the circumstance, because with no people of the earth was such high veneration paid to the woman as with the Ario-Germanics. It is testified that in the pre-Christian Germania there were not a few women, who became famous by a higher, almost supersensible wisdom. But this is not difficult to explain.

The purely inward, unmistakable feeling for nature was lost in the men in the wild hustle and bustle of the world, in the constant struggle for acquisition, but was preserved far longer by the woman, who was more active in the narrower, but therefore not smaller, areise of her destiny. If one also takes into consideration the education of the female destined for the priesthood in the remote forest-covered halgadomes, which was directed towards inwardness and the cultivation of occult powers, and which was able to awaken and strengthen all the dormant seslenkräfte in the female, then one will understand the actual existence of such noble female figures, as they reached such high fame in an Aurinia, Ganna (Aunna), Veleda and others.

The ancient people were quite right when they believed to find traces of divinity in these women. The ancients were quite right when they believed to find traces of divinity in these women; it was nothing else than the original divine, which shone out of their innermost being, which we still love so much in our women today - if we can find it! - and which divine quality of the woman is still today most appropriately called "inwardness".

Also with the priestesses, the "kseilsrätinnen "*) - Iornandes calls them "bulioruunus" - can be proved of course likewise the tripartition after degrees, according to the highly holy Nornen three-unity "Urda, Verbandst Skuld", as whose visible representatives they were considered. The novitiate was formed by the "Halga-

Singers and dancers served at the halgadome festivals and from their witte, depending on their aptitude, only the more highly developed were admitted to the actual priestess degrees. These higher degrees, however, were formed by: I . The "Druda" or "Thruthe", the mare or confidant; 2. the "Hag-Idise" or bsechsa and 5. with increasing age the

(Valkyries). This was the sacrificial priestess, and many an Arieg prisoner ended under her bloody sacrificial knife. The Gberin of the kseilsrätnnen - if one wants to call them so - was the "Allruna", and her rank occupied the Aurinia praised by Tacitus or the Veleda held prisoner in Rome at the time of Vespasians. These salvation rats were bound to a dishonorable life, had the obligation to kill the man who enjoyed their love, while the fruit of such love, if racially pure, was raised as a "lhalgadomskind", possibly recognized as "Aoting", while offspring not racially pure had to be sacrificed; they sei-

who was not punished. Furthermore, the most suitable ones were selected from their midst for the mystery plays, which brought gods' weddings to the representation - after strict breeding choice - which had to present the gods' brides, in order to give, as already said above, the life to a new Aoting. This custom, as strange as it may seem today, had the deepest purpose to achieve and to educate a noble race, and would be for coming times accordingly renewed of inestimable value, if one considers, noble, while one works with all means to de-noble the human race.

Apart from these mystical services, they were in daily life, even if living in the inaccessible hermitages, nevertheless in closest contact with the people and practiced their priestly office as salvation councilors in the most devoted way, by working as doctors and other advisors and helpers and thereby acquired unfeigned veneration, which they fully deserved.

But wherever one sinks the probe into the essence of the Armanenschaft, everywhere one finds in its wonderfully harmonious organization the practical activity of the two-unit "spirit-body" in all consequences, developing this to the many-unit to find in the three-unit a firm structure, into which they understood to arrange everything, the seemingly most insignificant as well as the conceivably most important, and thus were able to erect a social as well as political miracle construction, which towers above the present social as well as political order in a far higher degree than the boldest dreamer of today dares to imagine as possible for the future.

But it lies in the natural law of nature, in the becoming, changing and passing away to a new emergence, that everything what apparently reached the perfection, other new, what

The aristocracy has to give way in order to pass away in apparent death, in order to gather new forces for renewed resurrection in the inhibition to be fought against, in order to revive in apparent death after conquering these inhibitions, not only to regain its former height, but to surpass it by far in perfection. This is deeply founded in the great law of evolution of the universe, and therefore the Ario-Germa- nian Armaneness will and must be reborn again - even if in a different form - awakening from apparent death, and in a renewed glorious course of life show future ages of mankind the ways to the brightness of the sun as an advisor of salvation.

The decline and the apparent cessation of the Armanenschaft, which the Armanen themselves had recognized as a natural necessity, was called by them "the time of the twilight of the gods" and was described in the mystical-poetic form peculiar to them. This form, however, was the "A a l a", in which they knew how to combine esotericism*) and exotericism**), so that the knowing one recognized in the description the reports from the secret doctrine and its application, but the lower grades found according to their level of knowledge what was comprehensible to them, while the people themselves thought to hear some nlythe, a fairy tale, possibly a prophecy. The esotericism of the myth of the twilight of the gods lay in the realization of the known three-stage development of all things and the rebirth of the same and in the prediction of the passing and resurrection of the doctrine of the Armanenschaft and this itself based on it. The exoteric gave this knowledge and prediction under the image of the end of the world and a coming renewed world creation in mystical description of coming events, from which description,

As I said, everyone, according to his level of knowledge, was able to

pick out the interpretation he understood, while the uninitiated took the descriptions literally, because he did not know how to grasp them otherwise. None of these interpretations was incorrect or knowingly deceived, and it was precisely in this form of layering the various levels of knowledge in a single report that the high art of Lala was manifested, which has been completely lost and can only be solved today if one possesses the key to it, but, for the time being at least, is still far from being resurrected.

But as the body or the form of its doctrine, which is its spirit, fell to death, so the spirit, namely the doctrine of the Armani, lives on immortally in the outer body, perfected, deepened and now pushes with strengthened powers to a new rebirth and is just about to create a new body, namely a new manifestation, and this is just the "Strong One of Mben", of whom the Völuspa sings and says:

> "And it comes to the ring of raters The "Strong of Bbsn" to end the dispute, Rlit conciliatory conclusions he decides Everything,

In the form only cursorily sketched on the preceding pages, the Armanenschaft had led Aryanism and the Ario-Germanicism that had emerged from it through uncounted millennia, had survived with it the terrible events of two ice ages, and had been able to attain such admirable perfection only in the course of this long time, until it finally began to age and succumbed to death, from which it will now rise again.

The first disturbance of antiquity was caused by the immigration of foreign races and mixed races from Asia and Africa, and by the newly formed mixed races of the Slavs in all types, the Celts and Gauls, as well as the Italics, Iberians and the Greek mixed peoples, By this, of course, a large part of Europe was lost to the Aryans, although without exception all these new races were formed on an Aryan basis, whereby they had adopted Aryan institutions, but more or less devalued them according to the ratio of the blood mixture and the diminished intellect caused by it. We recognized an example of it in the Celtic-Gallic Druidic order, which grew from an Aryan basis. - The

Aryanism suffered a further blow from the growth of Rome out of its purely materialistic tendencies, which^it

ter hulls - apparently - succumbed. But that's what happened:

In my repeatedly mentioned book on the Germanic names of peoples, I provide evidence that in the large number of them the term "Aryan" is always expressed paraphrased, but without being pronounced directly in the names, and only in the fifth century a people's name suddenly appears, which contains the designation "Aryan" in the form "Ripuarian", while at the same time for the same people another name appears, namely that of the "Franks". It happens very often, almost all the time, that a people had two names and more, namely the one that it gave itself and the one that others gave it.

the name "Germany" replaced it. 2o the Franks called themselves "Franks", while the Aryans called them the "Ripuarians". The cause was not recognized until today, because these two names were interpreted incorrectly". The territory of the Franks lay on the right bank of the Rhine between that of the Frisians and Alemanni and later extended to the left bank of the Rhine over to the Moselle. They appear first as "l?roviuois ripuuorum" likewise as "vneutuw st puZnw ripuuorniu", and "Ravennas", the geographer of the seventh century, calls them "Vruueiuw rbinonsew"; Iornandes around 4.50 mutilated as "Riparioli". Their law, the "Zalic Law", is older and was the basis of the "Dsx Mpnurorum" of the middle of the sixth century, like the "Rapitular of Lönig Dagobert" (628-6Sst). Their name "Ripuarier",

erroneously derived from "rivu", i.e. Ufer, led to the assumption that "Uferarians" were to be understood among them, which is undoubtedly a mistake. Why should the term "Aryan" have been emphasized here for the first time, and so late, because of such a triviality? The reason lies deeper; the name says it clearly enough. "Ripa" means "to separate"; "Ripu", however, the "separated one"; thus the Ripuarians are those who have been separated from the Aryan

They got to know the Roman hierarchy in the form of Christianity. After the extinction of the Roman world power, they felt the desire to inherit Rome.

were realized. That is why they called themselves the "Free" (Franks), namely "free from the Aryan Rita". That is why their "Armanen^ appear just as suddenly as "Sa-.

arians" of justifiable importance, and that is why we find it included in this one first.

No event in the development of peoples comes unprepared, and so also the catastrophe, which introduced the appearance of Charlemagne - Slavic, was prepared by the departure of the Franks from the rite of the Aryans, and thus also that disastrous chain of chau- sality was forged, which led to the emergence of France, to the formation of the French language, to the subjugation of the Aryans, and to the fall of the French Empire.

The first step was the destruction of the Longobard empire, and the serious damage to Armanism on the Pvrenaean and Apennine peninsulas, as well as the destruction of "Aryan Christianity", of Arianism, with all the other deeply sad consequences up to the present time and beyond into the distant future.

How now the "Salians" adulterated the Armanian Rita with the Roman right, how they made the land saleable and feudable, the "Rtarkland" an ownerless property, and the "Alemende" the I'isous ro^ins, and thereby dealt the death blow to the Aryan ^freedom,

I have proved this with examples in my treatise "Vom Wuotanismus zum Christentum" (in Dr. Crnst Wachters Sammlung: "Deutsche Wiedergeburt", 5. Bändchen, Zürich, Th. Schröters Nachfolger M>8), to which I refer herewith.

But how the Franks made use of the Roman hierarchy and with the help of the same led a satanic-fanatical fight against the Aryan being and the Armanenschaft, that shall now be shown with a few pen strokes.

The sinking Rome of the Caesars had bequeathed its inheritance, the struggle for world domination, to the rising Rome of the popes, but not its sword, accustomed to victory, which had been shattered on Wuotan's Gungner. Swordless but not weaponless, the emissaries of Rome recently crossed the Alps to subjugate Germania.

They found in the Ripuians and especially in their capital, the "holy Eagle", understanding and the necessary support. Following the example of Cologne, assemblies were soon formed in all the main cities to which such messengers - the so-called apostles - were sent, which discussed and initiated a peaceful fusion of the

Armanian doctrine with the doctrine of Christ. Since the intention of these assemblies was to "change" the old doctrine into the new one by "turning" it, this fraternization called itself the "Calenders". Soon, however, the Wuotanists found themselves outwitted and pushed into the background by the Christians, for the bishop always presided, the clergy soon became the voting members, and the locals were very quickly silenced altogether. Then the Wuotanists, who had been outwitted, pushed back, and whose lives and freedom were already threatened, joined together more closely in the "Kaland brotherhoods" by giving the name "Ka- land" a narrower meaning, namely that of the "lapsed others", i.e. the Wuotanists hidden under the apparent Christianity.

These calenders now took the "Armanism" and the "Wuotanism" into the "highly sacred secret eight", and this highly sacred secret eight was now the "Great Secret", which was cherished and cultivated in the secret societies of the Femans, the "Heraldry", the building lodges etc., which was preserved in the secret symbols of the building-, law-, coat of arms- etc. symbolism until our days. Only now it has become readable and solvable again. Remains of these secret societies have been preserved in the "Rosicrucians", "Freemasons" and others for a long time, even until today, but due to persecutions and other circumstances, they have lost that "Great Secret", but have preserved its hieroglyphic imagery and pictorial writing, and thus the "Great Secret" itself has been kept by those dark lei-

The people of the region have faithfully passed on the legacy of persecution to brighter times to come.

But the "Aalanden" I have spoken in detail in my above mentioned book (From Wuotanism to Christianity), while about the secret societies of the Rosenkreuzer, Freimauerer etc., to bring more details may be reserved for one of the next bundles of the "Guido-List-Büchersi".

As early as the sixth century, the Roman-Franconian hierarchy was increasingly pushing back the Armanian doctrine, slowly but steadily advancing by force and cunning. They tried to merge Wuotanism with Christianity by concessions of the most diverse kind in apparently peaceful intentions, as well as by taking over old-established Armanian customs into the Roman ecclesiastical liturgy, apparently, however, in reality to beat it out of the field by means of insincere competition. In doing so, they obscured the doctrines of reincarnation and of the inexorability of self-created destiny by the doctrine of eternal bliss or eternal damnation, presented themselves as the mediators between God and man, and lured the people into their camp by their alleged power to forgive sins without atonement, thus deeply damaging the morals of the people. Whoever knows the doctrine of that hierarchy and compares it with the esoteric secret doctrine, which was shown in its main points at the beginning of this study, does not need any further parallels between both doctrines.

But the most dangerous cliff for Armanism was the introduction of the Latin church song in place of the forbidden German song. This measure, taken with clever calculation, would have damaged the Armanentum even more deeply, had those

The German language was not suppressed or transformed, but the Celts and the Gallo-Celts were partially transformed, and the Romance languages were born.

Nevertheless, Armanian skaldry was not able to assert itself. The songs of the gods had long since been outwardly transformed into heroic songs and as

dinavia and Iceland, where part of the saved songs in the Edda as in the saga literature of Iceland have come down to us - though in translations.

The Frankish king Earl the Great had the Slactenäre, these Skaldenlieder collected, which were already in his time of the Roman-Frankish hierarchy with blind rage pursued and destroyed, but under his weak wage Ludwig went also these collected texts along with other invaluable writings and thought-...

They dared to come out, keeping the Aryan Rita in sacred custody, but they were also suppressed. The Pope had summoned them to Pavia for vindication, where they were burned for heresy. Yes the rage of extermination against

The same pope charged the bishop Desiderius of Vienne with the greatest crime for reading pagan books with his friends; he himself had many old manuscripts and books thrown into the fire. Thus, at the beginning of the eleventh century at the latest, the last remnant of the Armannic literature on German soil was destroyed, and that so thoroughly that it even disappeared - though only in appearance - even from the memory of the German people.

It is quite natural that under such circumstances the halgadomes like^ their schools the holy wrath those halgadomes understandably as lying castles of the adversary and antichrist, as devil churches and devil schools of blind paganism, and secondly they were immeasurably rich, Secondly, they were immensely rich, well built, mostly located in beautiful places and surrounded by large estates, therefore especially tempting to found monasteries and cathedrals, because everything was already provided for, so a monastery or cathedral foundation would not cause "too much" trouble and would bring great profit. This explains the many monastery foundations and cathedral endowments that sprang up like mushrooms, which caused the noble founders very little expense because they only had to reach into other people's pockets to pay for them. This was very similar to the process that could be observed about a thousand years later during the Reformation, and which, through the confiscation of monastery and church property, gave such a substantial boost to the spread of Protestantism.

The halgadom school was of course immediately closed, but not replaced by a Christian one, and so Germany was gradually de-schooled, and a time of unbelievable brutalization and stultification under the blessing-spouting Rummummstab

was the natural consequence. Little by little, but very sparsely, the monastic schools came up, which, however, gave only Latin lessons,

with the intention to educate clerics, in order to continue workin on the denationalization work. Local legends still tell of such devil's schools in some places, which pious monks had established, where the devil in his own person used to teach black arts and where sorcerers and witches were taught their arts. Also the traveling students and spies of the Middle Ages pretended to have studied magic at such devil schools and know to tell that they were admitted by secret signs, words and handles.

The characteristic round towers of the halgadomes - the "heathen churches" - were changed into "thrist churches", whereby in Germany the strange circumstance is recognizable that just the oldest churches are such rotundas, or demonstrably were in their first construction. The people still remember them from pre-Christian times and call them either downright pagan temples or

Cause, than because it considered temples and Templars as equivalent. That is why all the interpretations "do" these mysterious pictorial works, which decorate these very buildings, are very much lacking, because one always wants to explain them from the Bible, even from the amusing whim (?!) of the stonemasons, instead of from the symbols of the Wuotansmythe, to which they were consecrated. (See on this my treatises: "Deutsch-mythologische Bildwerke an der Stephanskirche zu Wien", Vienna, Lauser's Allgemeine Kunst-Thronik t889, Heft 9, sO, st, and "Die Hieroglyphik der Germanen", "Illustr. Ztg.", Leipzig, Nr. 3327, -s. May IstOö, no. 3372, tol. March and ff.)

It has already been pointed out on pages 37-39 above that the Armenian community, despite their settledness, was active as itinerant teachers and itinerant artists, before art and

The first thing that is clear is that the builders, guided by their lead masters within the area of their halgadome, where their building hut, to which they were attached, was located, built those buildings as itinerant artists, which we still admire today. But since such buildings required many years before they were completed, such a long period of construction might seem to speak against the practice of itinerant art. But such doubts are immediately dispelled if one considers that the building activity rested during the winter. At the time of the Gstar festival after the spring sacrifice, the builders moved out, gathered around their lead worker, and walked with him to their building site to resume the work that had rested during the winter. Only with the harvest festival, the big interest day on "Blihilathing" (2t. Blichael 29. September), they settled with the builder and returned home. According to the custom of that distant time, in which the inn business was still unknown, not less the living to the Bkiete, the builders were taken by the builder in apartment, food and total board and during this time considered and treated as housemates. If the builder was the abbot of a monastery, the master builder together with his journeymen and apprentices appeared as housemates of monastery people and were treated the same as lay brothers, which gave rise to the misconception that those church and monastery building corporations of the early Middle Ages were themselves monastery people, which seems incorrect because the secular buildings, such as castles, town halls, city fortifications, etc., had the greater teaching of the builders,This seems to be incorrect because the secular buildings, such as castles, town halls, city fortifications, etc., formed the larger part of the buildings and no difference in technique, style and symbolism can be found between secular and sacred buildings. Also the assumption that Germany in pre-Christian times did not know stone buildings is based on the same error. Already in the "Vitu snnti Ksvsriui -es Abtes

Lugippius", which was written after ^51, appear with only one exception all churches built of stone - thus centuries before those legendary monastic building corporations - and ancient stone buildings in areas far north of the Roman border, reaching back into those grey times, testify to a practiced stone building art in far pre-Christian days, which thoroughly refute all assumptions even of influence by pre- or post-Christian Roman master builders.

But how should it please a German of today to find on his old-Aryan soil among his ancestors something inheritance-original, since he is accustomed to look at everything through his Greek-oriental-Roman-Saxon colored glasses! What he finds in works of art must be Celtic, Roman, even Slavic, according to age; what he discovers in folk customs, opinions, must be Indian, Greek, Roman, etc.; what concerns buildings, must be of Roman origin, or at least from the medieval - of course monastic! - But by no means from the own Aryan ancestors, to which kaffir-like barbarians only the pious monks have brought the blessings of the Roman hierarchy, whereby the faithless Ripuarians had rendered them the most shameful bawd services, for supposedly their own advantage. But that this could be different, that such buildings could be pre-Christian armenian works, no German scholar dared to recognize, because he feared to be hereticized, which would have been too uncomfortable.

Spellbound and landless, the dispossessed Arma- nsn roamed the countryside as bards and minstrels, secretly preserving their ancient treasures in memory, thanks to their memno-technical training. Even if they publicly denied their existence, they were still the most

still strives to keep them alive in the folkinnsrn. From the secret order of bards later grew the order of minnesingers, and from this the master song, which latter, however, only preserved very unclear concepts of the traditional secret doctrine and finally suffocated in empty formulaic stuff. The minnesingers, however, were the - outwardly - Christianized skalds (poet-singers), who had taken the Armenian traditions into "secret care", and indeed made the old skald poems come to life again in a Christianized form, in that it was precisely the minnesingers and the first master singers who made the mighty German heroic poems, such as Nibelungen, Gu-Drun, etc., come to life, which had been the pre-Christian archeological tradition.

The one who, as a "knower", lets this poetry of the "knower" have an effect on him, will be astonished to realize with which art the minnesingers, disguised as minstrels, mastered the language, in order to hide something completely different behind the words of the poems and to communicate it to the knower, than the usual word and language finn of those songs seems to say. Even the name "minstrel" is Aala, for they were not "love singers" but "memorial singers", as the distorted sense of the word says clearly enough. And bravely they fought for the Armanian Rita against the Roman-Frankish hierarchy and won against them one of the most beautiful victories.

The aampf of the armanian skaldry concealed in the minstrelsy order was valid for the asian-ascetic women's ver-.

In the heyday of German song, of German literature, the Minnesang did the still too little appreciated great deed of reconquering the sanctity of women for the German people,

and the divine Freya as Virgin Mary, the sunlit perahta and All-Mother Frouwa as Queen of Heaven and Mother of God Mary, and the dark Frikka-Helia as Black Mary (Sorrowful Mother of God) on the altars,

and the most fragrant flower of the German-Christian Middle Ages, which towered the Gothic (Halga) cathedrals, sprouted like theBlue Miracle Flower and called itself - Liebfrauenkultus. Later, of course, when on December 3 Pope Innocent VIII. Later, of course, when on December 3 Pope Innocent VIII issued the infamous bull "8uwmis äesiäoruules" against the German woman, which has not been revoked to this day and is therefore still in force according to canon law, in order to vigorously counter the celebrated desire for the de facto priesthood for the German woman, The Roman-Franconian hierarchy remained victorious, the Germanic woman was left only with the semi-priesthood of the non-native, for the power of the Armanent was broken, and, half-paralyzed, she sought to be active in the Reformation. The fact that the secret doctrine was only obscured in her consciousness shows the only half result of this powerful uprising of the German people. But nevertheless, the armanent spirit of German scalderness had not died, and again it rose to the sun in mighty flames when the times of Schiller and Goethe dawned.

But also the heraldry, the second group of the Armanenschaft, had to go through the same transformation; also it became outwardly the Christian guild, while it took as its guild secret the Aryan-Armanian secret doctrine in the "secret eight" and hid it behind the old symbols and hieroglyphics like behind its "Aunstsprache", which was just again nothing else than the known "Aala".

had three meanings, namely the ordinary word and figurative sense for the prophane crowd, the exoteric meaning for the lower grades of the "Stabler" and "Persevan- ten" and the esoteric meaning for the knowing ones, the heralds, the marshal and the high armancy. Whoever, for example, carefully studies the figures of the dark marshal Hagen von Tronje and the light figure of the fiddler Volker von Alzeije in the Nibelungenliede, will be able to recognize the threefold meaning in these two characters. The exoteric description of the only outwardly pre-Christian, but inwardly Armanian feeling and therefore faithfully persevering until death; and 3. 3. the esoteric Armanians, acting with certainty in the All-Will, who recognize their

destiny and its indisputable necessity and integrate it into the destiny of the universe, and therefore are able to grow up to that dreadful greatness, in that they have overcome everything that is only human in themselves in the consciousness of their divinity and seem to have become destiny itself. The same picture, but in the development from the naive virgin to divinity, is also offered by Thriemhilt, and is even more interesting than Hagen and Volker because of their development, since they already stand as finished eharak- ters from the beginning. In the defiant Hagen we also see the figure of a marshal, a Vberarman in all his sublimity, but not the figure of a courtier, who grew out of a prehistoric horse servant, as ignorance sought to interpret the title of marshal; but we also see such a tremendous Arman dignity in the Wuotans priesthood, which makes it seem impossible to use the word priest, since this dignity can only be described by the term "Armane". In the medieval song "Lohengrin, the Knight with

the Swan", this division into three parts is also carried out - even if it is more difficult to recognize. The narrative content of the song for itself is a terrible nonsense, which also no literary historian - who are just prophans in this direction - dared to mark as such. Just think: The loser in a singing contest should die an ignominious death by the executioner's hand! Taken literally, this is simply incomprehensible, and all references of attempted explanations to the poet's exaggerations, which take into account the popular demand, are only a justification for the fact that the song could not be understood, because the key to the interpretation was not available.

The first form of the story is not even legendary, but freely invented, in order to clothe the calcified message for those who know it. - 2. the exoteric form, which describes the fight of the "secret eight" fight of the old right (Roland) against the new or young right (Unge-Land). Therefore: Wartburg war "Uachtbnrg orlage", in which Aala:

Walter von der Vogelweide in the Zwiesage: "Walter des arischen Rechtes, der Rita"; Wolframvon Eschenbach: "Die öffentliche Anklage, die dem Wohls pmt, bei dem Urfyr, nämlich Gott". These are only a few examples to show the nature of the Aala. - 8. the esoteric Aunde: "Everything, also the most repugnant fate, even the passing away and the death is only the becoming to perfection in the prospect of our all unity life in the divine universe".

And this realization leads us by itself to the Grail legend and Wolfram von Eschenbach's poems, in which the "Templeisen" play that mystical role, which becomes understandable only if we recognize them as the "Calanders", which were considered for Christians but had taken as their "Great Secret" the "Armanism" (esotericism) as well as the "Wuotanism" (eroticism) into the "highly sacred secret eight".

Here it must be remembered that in this poetry one must not look for historical reports, which had to be taken as reality, but that the poet, in his artistic looking and forming, recognized and proclaimed the truth by grasping the beauty in his spirit, that he glorifies the victory of divine humanity over all religions and social forms through the "staots" (perseverance of character) and lets us only guess in high mystical language those high secrets which he was not allowed to express as a "highly sacred secret eight".

That the three oldest orders of knights, the Templars, the Teutonic Knights, as well as the Iohannites (Maltese) were also "calenders" in a certain sense, is already testified by their crosses and other symbols, which were already mentioned in my "Secret of the Runes" (No. 1 of the Guido List Library) on page Hs--(2), and whose inner hidden essence will be considered in detail in one of the following numbers of the Guido List Library.

The dark legends of the Freemasons, which point to the Templars, are not entirely unfounded, although they cannot be directly connected with Freemasonry and the "Order of the Templars", but they can be indirectly connected. The offshoots of the Armanianism took their own particular paths, met again and again in the course of the centuries, united, only to separate again, in the course of which they, in opposition to each other, became one and the same.

The tradition was clouded by the influence of the Orders of the Templars, the Templars, and the Rosicrucians, and this cloudiness was finally obscured by the addition of foreign elements to such an extent that clarification can hardly be found in any other way than by uncovering the offshoots of the outmoded Armanentism, i.e. from the outside in, instead of the other way around.

And there offer themselves two main outgrowths of the outmoded Armanentism, and these are the building lodge and the ancient traditions of the orders of chivalry, indeed, in a certain sense, the ancient traditions and rituals of the aristocratic monastic orders, the Benedictines, the Cistercians, and the j)rämonitratens.

From the building lodges the Freemasons have emerged, while from the knightly orders the Rosicrucians derive their origin. Mb and how far is to be thought thereby of the Order of the Templars themselves, appears quite beside the point, since also Wolfram von Lschsnbach in his "Templeisen" in no way aimed at the Order of the Templars. But the circumstance that many legendary castles and churches, which never belonged to the Order of the Templars, are based on the legend, that those "Templars", which the legend mentions, cannot be identical in nature with the "Order of the Templars", and that behind these "Templars", which often appear to be called "Rotkappler" in legend, those "Templeisen" are to be recognized, which later appear as the "Rosicrucians".

The "Templars", "Rotkappler" and later Rosicrucians represent the higher levels of knowledge, the spiritual-aristocratic direction - if one may call it so - in the cold Armanenschaft, while the building lodges represent the later Freemasons, the lower levels of knowledge, the spiritual more democratic direction. According to the nature of the Sachs, the Grand or Gber Masters of the Building Lodges, who had their seats at the Halgadomes themselves, were also initiates of the "Great Mysteries" of those Templars, and hence

The dark fears of the descent from the "Order of the Templars" may have penetrated into Freemasonry, since this was led by the upper Armanenschaft, which were those "Templars" or "Templeisen".

The knighthood itself, which gradually developed in the aristocratic pinnacle and rose above the democratic bourgeoisie of the cities, had also applied to itself the degrees of development, which we already got to know above line 40. The boy came at the age of seven as a "noble boy" to the court of a powerful man, in order to learn "noble customs, courtly manner"; with his fourteenth year he became squire and after completion of his twenty-first year he was able to acquire the knighthood. The same development can be seen here as a page, squire and knight, as there as an apprentice, journeyman and nkei-

Nkesser; the squire the short Zchwert and only the knight the long Ritterschwert, lance and Zporen. In spite of all refinement and apparent ennoblement, this segregation and elevation was already a sign of decay and had almost no connection with the Armenian way of looking at things. The time of darkening was approaching.

But this brings us to the third group of the Aryan army, the alliance of the "Femen", the "Holy Fem e" in its Christian form. By the "Zalic Law" and the "I-sx Ripnarornm" the door was opened to the "Roman Law", the right of a slave state, in Germania, and the Roman-Franconian hierarchy offered all means of force that the opened gates would not be closed any more. After thirty-three years of bloody struggle, the Saxons were defeated in the fight for their Armanian right, their "Armanian columns" (Irminsuls and Ruot-landss columns) were overthrown and the Roman right allent-

half introduced. Again, the Aala in the Rolandslied announces this in a concealed way, although the "narrative form for Prophane" apparently announces the glory of the great Slactenär, the bloody Aarl, to which circumstances it is to be owed that also this song was saved over to our days. - Whether the name "Feme" originated only now or whether it is a traditional one - as can be assumed almost

undoubtedly - is probably not of special importance, since the institution itself is ancient and made itself felt now only in a changed form of appearance. The word "came" or "came" is one of the Aryan primeval words and therefore it is almost doubtless that the "Feme" was so named already before. However, it took on a mysterious character only in the times of the tyranny of the Franks, when it declared the Arisg to all renegades and rulers. This is not the place to speak about the institution and secret symbolism of the Feme, which would bring the "Aala" again in its own way to the application and development and about which shall be dealt in more detail on another occasion. But it should be emphasized that it faded away later like all other Armenian institutions, but has been preserved even until today in individual remnants, which have proved to be unsuppressible. These remnants are the so-called peasant or customary laws, which, in addition to the "civil laws" based on Roman law, are still observed today, as well as, in another form, the peasant courts of reprimand, such as the Westphalian "Free Field Court", the Bavarian "Haberfeldtreiben", and so on.

Gradually, however, especially during the turmoil of the Reformation and the subsequent thirty-year conflict, the last remnants of all Armanian traditions faded away, and even the "little people on the heath", which had once been formed from the outlaws, from the Wuotanists banished "to the wolves on the heath", to whom the "traveling students" and other "traveling people" belonged, forgot

The "traveling artists and comedians" who were once considered "dishonest people" have long since been replaced. The "traveling artists and comedians" who were previously considered "dishonest people" have long since become of interest only to the police.

But the spirit of Armanentism, which in the world of artists, besides heraldry, had nevertheless long remained alive in the German building lodges, and had continued - though obscured - in

the symbols, found zealous cultivation in Freemasonry at the beginning of the eighteenth century, as it had earlier in the sixteenth century in the Order of the Rosicrucians, Although no longer in the old purity, but nevertheless the uninterrupted connection between the two orders can be seen. The full light has not only been seen, but also spread by a few enlightened spirits of these orders, and this especially in the cultivation of the occult sciences.

The consequences of the Roman-Franconian hierarchy in the field of religion, however, were not long in coming. By the demoralizing doctrine of the atonementless forgiveness of sins, by the indulgence swindle and similar hypnotizing means for burdened consciences, the broad comfortable way was finally paved for materialism as well as for atheism, the noblest Armanians were declared impostors and swindlers, and the broad current of the so-called "Enlightenment" poured over the Aryan peoples, led by the Celtic-Roman mixed races, who terrorized the Germanic peoples and set them to marching at the head of civilization, whereby - and this was the most dangerous thing in the matter - atheism and materialism had come into fashion.

But danger threatened the Aryan spirit from the foundation of Ignatius of Loyola, because he built his education on occult forces, cultivated them with conscious intention and in far-reaching speculation not only established the principle "the end justifies the means", but hierarchically also operated it, similar to Nietzsche's dangerous sentence, "beyond good and evil".

While on the one hand atheism was spread as enlightenment, out of materialistic-egoistic motives through journalism by a foreign-racial people, which forms a state within the state, but which itself fanatically cultivates its own religion with occult foundations, on the other hand, out of quite the same materialistic-egoistic principles, a

doctrine of salvation, degraded to the point of superstition, was presented as the only saintly one.

The new-arrived alien autocracy on the rust of the mutually gagged Aryan people to maintain and increase.

Whoever follows the events and times of struggle of the last decades, since about s8H8 with clear recognition, must have understood that the battle cry was: "hie Rome!"and "hie Ahasverusl", he must have become aware of how these two powers fight each other for the Aryan property, and in order not to be disturbed in this struggle by the Aryans, throw between their legs the nationality balgies with the French, the Slavs of all kinds, etc., and he must shudder at the - apparent! - Council

and helplessness on the part of Aryanism, and have sunk down almost to despair when - if he is not an Armane himself! -

But the Armanian knows to read it in the future according to the organic law of value, and he knows it that this deplorable condition of today is the time of the twilight of the gods, of the winter of the Aryan spirit, and that to this

He knows that just under the snow load of winter rests the aorn, which the Armani had sown and which emerges bloody red like reddened spear tips from the melting snow.

after it will have blown up the ice gate.

The ravens are still flying around the Untersberg, in which the Arman spirit is awaiting its rebirth, but the signs are increasing, from which it is to be recognized that the time is near, in which its gate must open for the departure of the reborn one, for the "strong one of Bben", who will come there, in order to end the dispute with mediating conclusions, in order to give the renewed Arman right to all peoples for the coming time.

So we stand then before the Nkorgen-gods-dawn of the Aryan

spirit, already the mists lift, already it wants to rise the Waberlohe which gives birth to the new sun.

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The Armanen Society of the Ario-Germanics

Second part.

by

Guido List.

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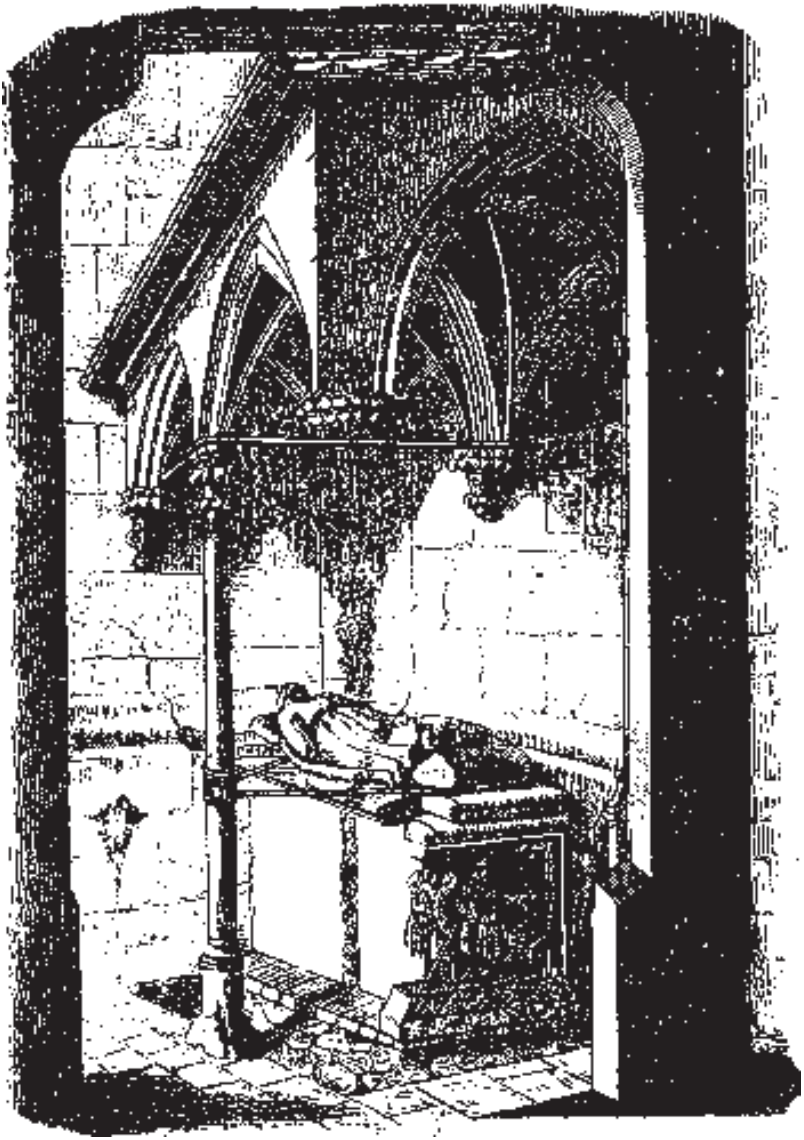
1811.



Achtung gebeut ich allen Euch Edlen,
Hohen und Niedern der Nachkommen Heimbolds,
Achtung bezeugt der urewigen Kunde
Warnenden Weistums vom Weltenwirrsal,
Achtung den skaldisch enträtſelten Runen
Weither gemahnend Mythen der Welt.

- It was a beautiful and noble Armanian custom, when a building had risen to the height of the first level, to wreathe the scaffolding and equipment and to look back and look ahead with a pious saying, in order to check, as it were, with a protractor, plumb line, and shotgun, whether the direction given from the beginning to the building, which had been placed under the umbrella and protection of the Almighty Master Builder of the World, had been observed everywhere, as is said in an old master builder's saying, which follows: "Finally and lastly, we wish to entrust this building to the Eternal Almighty Master Builder of all the world, with the heartfelt wish that he may mildly protect it from fire and disaster, from disease and pestilence, and from other accidents of the evil foe.

The first level is reached, but the construction itself is far from being completed I

The first one is the same, because in this book it is undertaken, from the state of "wishing" and "wanting

To proceed through the **can to** the **deed,** in that all that in the previous five volumes of our library and in most of my earlier works has been gathered into a doctrinal edifice, is now to be freed from the spell of the empty wish and to be passed over to the living deed. For this purpose the old venerable Armanenschaft, which so far slept in the Untersberge, must be awakened, in order to rise from the depths of sun, in order to step again into the life,

Since the publication of my novel Larnuntum, more precisely since the 6th of Iulmond Os887, you, dear friend, not only considered me worthy of your friendship, but also supported my striving in an unprecedentedly magnanimous manner, despite all the adversities which arose from all sides as a result of my work, although neither you nor I myself could hardly have guessed at that time the goals which the Norn of Becoming, Werdandi, set for me and which I was striving towards in the dark urge. Since that distant time, you, trsu-beloved friend, stood by my side with unshakable loyalty to Arman and often lifted me up when I threatened to slacken in the struggle. You crowned your work, esteemed friend, by making possible the foundation of the society bearing my name and its existence, as I already emphasized in the dedication of our first publication to the "Secret of the Runes", and therefore also to you, esteemed friend, in the present volume - so to speak, on the occasion of our first equality festival - my enthusiastic thanks for your generous promotion of Armanian work for the achievement of our Ario-Germanic-Germanic high goal are hereby expressed in full, namely by the fact that I have written this preface.

I dedicate this book to you, dear friend, as a token of my gratitude and the high admiration I have always had for your unerring work.

Four hundred years ago now (in the year sSös), in the middle of that glorious time of Armenian renaissance, Heinrich Cornelius Agrippa von Nette s he i m dedicated the second book of his "Oooulta ? bilo- soxbia" to the aur prince archbishop of Adln - for a similar occasion as I present the present book to you, dear friend - and therefore, comparatively, some sentences from his noteworthy preface may be excerpted here. He writes:

. . Finally follow now. . . also the remaining books äs ooorätA Bbilosopbia, whose publication I recently . . . but I was prevented from fulfilling this promise by the sudden . . . Hingang of the . . . Princess Nlargaretha of Austria (Parma) prevented me from fulfilling this promise. In addition, another obstacle was the clamor which some lycophants and scholastic sophists raised about the publication of my writing on the vanity of science and the excellence of the Word of God, raging against me without ceasing and persecuting me with their hatred and envy and their slanders. Some declaimed against me with proud faces and puffed-up cheeks in the churches and accused me of impiety before all the people; others carried their invectives about me around in the houses; still others, finally, incited the bishops and princes and even the emperor against me at public and private meetings. This made me really undecided whether I should publish the remaining books of my ooorätа Vbilosopbig, since I suspected that I would thereby become the target of even greater slander and, so to speak, come from the frying pan into the fire. I was also overcome by a certain foolish fear that by publishing these books I might appear to Your Serene Highness to be more burdensome than helpful.

t

and also Luch could incur the hatred of those blasphemies. But in spite of the fact that all this caused me a lot of grief, I finally overcame my hesitation by thinking of your high insight, your prudence, your correct judgment, your religiousness free of all superstition and of all the other virtues of your Serene Highness, especially of your high reputation and your impeccability, which would easily be able to keep the boys of the slanderers in check and even to silence them completely. So I put aside my fear and went back to my work, which I had almost given up out of despair. May

Your Serene Highness now receive this second book ä" vooulta ? bilosoxbis, . . . with great pleasure. May everyone who derives any benefit from it then express his gratitude to Your Serene Highness for having caused this edition and made it possible to free what is presented here from its bonds and to let it go out into the world."

And just as the "old wise man", the old Armane Heinrich Cornelius Agrippa von Nettesheim wrote it to the Aurfürst-Erzbischof Aöln, so I also write it to you, faithful friend, on the first page of this book, that everyone who derives any benefit from this book - and as we hope, this someone shall be the whole Ario-Germanic-Germanic people - may then pay you, admirable friend, for making it possible for the society bearing my name to free from its bonds what is presented in the Guido-List-Bücherei, and especially in the present volume of the same, and to let it go out into the whole Ario-Germanic-Germanic world".

Vienna, in the Gstermonat Olgii-

Guido List.

I. Justification.

In many thousands of speeches, songs, meetings and festivities, in almost innumerable treatises, journals and books, the wish for preservation, strengthening and deepening of the German language has been expressed in enthusiastic and inspiring form in the course of the last centuries, but only very seldom did these wishes rise to the height of the will, and still much, much more seldom did the **will rise to** that point of cost on which the **will** matures to the TSt. Admittedly, the way from the **wish** over the **Mollen up** to the **Tst is** not an effortless one, because every steep ascent is more difficult to walk than the broadly trodden path through the plain, or probably even than the ponderous gliding to the lowlands, which does not require any effort, but which pleasant gliding is usually followed by a sudden fall into yawning depths.

But this is not to say that all those many baptizing speeches, songs, meetings and festivals, all those innumerable treatises, journals and books, which only cultivated the desire, were futile efforts, for their undeniable merit was that they constantly kept the desire awake, deepened it and thus prepared its increase to the will. Sometimes even this wanting rose up to the deed. But such a deed very seldom fulfilled the purpose and in the most favorable cases produced only imperfect partial success",

while in less favorable accompanying circumstances all achievements were lost again.

Since every phenomenon must be the effect of a cause, it is necessary to find out the causes of the phenomena briefly mentioned at the beginning. It is necessary to investigate why the desire for the preservation, strengthening and deepening of German culture so seldom rises to the level of a will; why this rare will is so difficult to develop into a deed; why, finally, such a hard-achieved deed achieves at most partial success only under particularly favorable conditions, while in the vast majority of cases the laboriously achieved successes had to be lost again under often very unfavorable conditions.

The common explanations for these distressing phenomena are, however, nothing less than justifying and nothing more than empty excuses or stale catchwords, exactly corresponding to Goethe's opinion, which he would express in the sentence, "Where concepts are missing, a word presents itself at the right time". Even if these catchwords may be "immaturity or rape of the people," "local patriotism" or "addiction to foreign countries," "indifference" or "unbridled presumption," "doggedness" or "stubbornness," or whatever else is conceivable, they are always nothing more and nothing less than empty sound, since on the one hand the concepts are missing, which on the other hand are indeed present but want to be concealed. Now the question arises, by whom and for what purpose these catchwords were coined and are put into circulation, and for whom and for what purpose they are supposed to arouse the impression of profound knowledge.

The people has been, is and will be, until in the future times not to be seen, immature; it can never do without guidance, because it is never able to look beyond its own narrowly limited circle of vision, since it always has and can have only its closest, narrowest and most oppressive material advantages (interests) in mind. This constant stressing of those narrowest and most oppressive material advantages already leads to frictions in the narrowest circle of the clan, which increase in the circle of a community, in which already groups separate themselves - the guilds, guilds, cooperatives - which already show the beginnings of party formation by common stressing and promotion of their special advantages against other special groups. Since it is mostly a matter of purely material advantages, which seem to oppose each other, those frictions usually degenerate into bitter fights, in which the opponents try to outwit, over-advantage and rape each other by all means, in order to gain the greatest advantages for themselves at the expense of the others. If these battles for material advantage are already raging in the municipality, the same game is only repeated with greater development of power in the district, where not only the groups of opponents of the municipalities alone clash, but are considerably increased by the jealousies of the individual municipalities of the district among themselves, as well as by the special requirements of the urban and rural municipalities, of the bourgeoisie and peasants, of the religious cooperatives, etc. The same game is repeated in the district. - The struggle for the material advantage in the provincial representation, in the provincial parliament, is developing even more violently and intricately, as the old antagonisms are strengthened, increased or split and frayed by party groups that have arisen in many cases.

The same picture in parliament,†) the actual "Volksthing", the Reichsrat.

Since in a medium-sized municipality it is hardly possible for the individual to represent his own advantage, but even in such small rings a representative body must be formed, which is elected by the members of the municipality and is called upon to safeguard their rights and duties (municipal council), it follows from this necessity that the elected representatives were granted higher powers than the individual voters possessed, since the latter transferred a part of their rights to them. These powers of the elected representatives also grew in importance and power in the same proportion as the representative bodies themselves, on the ladder from the municipal council to the district representation, to the Landtag and on to the parliament or Reichsrat.

Already in the council of the smallest community, in which every householder (every one who had his own smoke) came and still comes to speak for himself, because he himself is able to represent his own advantage, he learns to adapt his special advantage to that of the totality - namely his community, since he has to reckon with the special advantages of his neighbors and take them into account, But he does not learn to take into consideration the larger totality, the district, the country, the people or even the empire, which concepts already blur in misty uncertainty for him far beyond the borderline of his visual circle, which stops with the municipal, district, at most the national borders.

Now the individual for himself or for some special group learns very soon by the consequences that one has to consider the advantages of the whole or of other communities also for the sake of one's own advantage, but it becomes to him

The individual or one of the groups does not understand the relationship between his or his group's advantage and the advantages of the other groups or the welfare of the entirety, which is why it

becomes almost impossible for him or any special group to calcul te to what extent he must limit his demands in order to protect himself from greater harm by sacrificing a part of his claims. In his perplexity, the individual or one of the groups now asks someone more far-sighted, who soon rises to the position of spokesman and as such is elected to the council (municipality, country, empire), in order to perceive the advantage of those who send him there, but because in these fights it almost always revolves around material advantages, and because the person thus elected not only gains more honor, but also greater power than a voter, a fullness of power which he cunningly seeks to exploit also for his own ego, so today we see the system of deputies in many cases aspired to and exercised only as a kind of provision entirely in the manner of a free trade; we are already so accustomed to it that we no longer even notice when we see individual electoral groups, such as rural communities, farming communities, city districts as constituencies, etc., of deputies in the provincial parliaments. We have become so accustomed to the practice that we no longer notice it when we see individual electoral groups, such as rural communities, farming communities, urban districts, represented as constituencies, etc., by deputies in the Landtage or Reichsrat who have no connection with the constituencies they represent, either professionally or in terms of competence.

There is not enough space in this study to describe these goings-on in detail. Who has eyes to see and ears to hear, and to observe, to be able to think, he sees and hears and observes at the time of an election battle. He will see how men who have never been in the area that has to elect a deputy, who have never been in any way connected with the wishes, demands, needs or sufferings of the deputies, push their way forward, and since they lack the necessary experience in elections, they can only be satisfied with the results.

Slogans work, which, however used up they may be, always fulfill their purpose, if they are pronounced with the full breast tone of the (apparent) conviction. Even before that, the slogans are spread among the voters, and the hunter after the appointment as a deputy uses them again, and the thus prepared and pre-processed electorate falls into the net, because the slogan has once again done its duty. If now -the recruiter has secured his seat in the Landtag or Reichsrat, then he asks the cuckoo about the weal or woe of his voters, because the idol on which he swears from now on is now called "Osrtki". If, however, someone happens to ask this party hero what his party actually is or wants, he will again and again hide behind well-taught and memorized catchwords, because he is just as immature against the higher party system, which he now serves and which gratefully protects and provides for him, as the people, whose leader he has sworn to be, is immature against him. Lr, the deputy, is now elevated to "the second degree of the order of the ignorant," of which the electors themselves signify the first degree. Only a few honorable exceptions would be recorded, but they are powerless against the others and are quite soon put out cold by them. It is, by the way, quite indifferent in which body seat and vote are acquired in this way; whether in the administrative council of a savings bank, a bank, a mining, factory or commercial enterprise, whether in the municipal or city council, whether in the Landtag or the Reichsrat, it is always the same game for the highest own advantage, only -adapted according to the form and the development of the power of the body in question and connected with greater or smaller guard, more splendid or more modest provision. In spite of all this, however, it is not at all necessary that such an elected person should therefore deliberately and

is consciously a deceiver ; Indeed, in the vast majority of cases he himself is the deceived one, who believes in the truth and authenticity of the parliamentary institutions and in the importance of his mission as if it were a dogma, who devotes himself to all duties with touching and industrious zeal, who does not deviate by a hair's breadth from the party conclusions (which is fabulously pleasant for him), and who feels unspeakably happy when only the question-and-answer game of the slogans (as such) is played out, He feels unspeakably happy if he only masters the question and answer game of catchphrases (as printed in the "Small Catechism for Members of Parliament and Those Who Want to Become Members of Parliament") in his dealings with his party leaders on the one hand and his electorate on the other hand, glibly and flawlessly, and does not disregard the necessary pose. For a greater or lesser number of years, depending on his mental capacity, he will live in such pleasant self-deception, until various processes on the right and on the left gradually open his eyes and senses, and he begins to perceive that the thus proven catchwords do not designate the things as he had assumed so far, but artfully conceal their true essence, so that he gradually and involuntarily begins to compare these catchwords with marked playing cards and discovers - horrified or smiling approvingly - that both show the common characteristics. Notwithstanding this knowledge, it still remains hidden to him how these cards are shuffled and played; he only knows that it happens and with this knowledge he has outgrown the second degree of the order of the ignorant, he now stands on the crossroads or on the path of decision.

If he enters the crossroads by renouncing his seat and vote in the body in question, he is very soon wilder. Ignorant, knowledgeable.

and if he were to take it upon himself to publish the true causes of his resignation, then his opponents, namely all parties immediately united against him, would find enough ways and means to silence him or to invalidate his statements, and his voters would be the first to accuse him of desertion and other nice things. But if he retains his seat and vote and only leaves the party association by becoming a so-called "wild one," he is in and of himself cold-blooded and powerless.

If, however, in spite of this knowledge he remains in possession of seat and voice, also unwavering in the party bond, he has risen to the third degree of the order of the ignorant, in which he then remains throughout his life, if his spiritual gifts do not enable him to become a knowing one himself. In the master degree of the ignorant he is now the blind and devoted tool of the knowers, who direct the wires behind the stage. Even now he is directed by slogans, which he still does not understand, and he is deceived into believing that he is directing himself, while he is led like a puppet on wires, which he himself often hardly knows. In order to create and secure for him the necessary prestige among his voters and the rest of the crowd, the top party leadership is always anxious to help him get over the worries of everyday life by giving him well-paid jobs, without his having to do more than be the mouthpiece of his party superiors, i.e., to pass their slogans on down the line without assuming the obligation to check them for their hidden meaning or even for their truth.

But is he clever enough to see through the spider's web of the mysterious arrangements of his party superiors, to recognize the real background of the gear and its order (organization) and is he dexterous enough,

If he is able to weave his way through this network with its meshes and snares and to render more or less important services to the party superiors, who are only now becoming tangible, recognizable and perhaps even visible and speakable to him in their secret seats, the last lead soles will fall from his feet, he will have free flight to the highest regions of his ambition, no wish will be unfulfillable for him, for he has become a - knower. Only a first-degree knower, to be sure, but he will soon attain the further degrees - which for the time being shall not concern us here - if he does not let his zeal grow cold, and if he always makes his will and his striving known through fruitful deeds. For it is a very wise arrangement that those party leaders do not suddenly empty their horn of plenty over their protégés, but carefully let them earn drop by drop from it, in order to keep their energy in the service of the party's cause always in tension and to prevent it from slackening too soon.

Since it follows from the foregoing that in the course of today's customary system of representation of the people, the welfare of the people must take second place to the welfare of the party (and that of individual party leaders), and is considered pretty much only in the very last row, when nothing else comes into consideration, and there only then, Since the welfare of the people is spoken of with high-sounding slogans only when the most urgent need demands it (in which case, again, insufficient, if not even wrong, things are usually done by half means), it may now be appropriate here to pay some attention to the multiform idol of popular representation, the "party".

The file (originated in the sp ecial requests‡) of individual members of the municipality in the municipality.

In the course of the 20th century, the party power was still very modest in appearance, but it grew increasingly and, in the higher strata of the state and imperial representations, acquired that diversity which, again, retroactively disturbs the unity of the councillors and decision-makers down to the communal level and forces them to place party squabbling and party welfare above the welfare of the commune, the state and the empire. If, however, one follows the development of party power with the unfolding of the power of the deputies through the levels mentioned above, from the municipal chamber upward through the Landtag to the Reichsrat, one will realize that party power is subject to quite different conditions of development than the power of the deputies, which, as a total body, is supposed to represent the will of the people. The party grows disproportionately faster and more powerfully than the total power of the deputies, and is also more sustainable in its downward repercussions than the power of the people as such, thought detached from the power influence of the party. The party is thus more powerful than the will of the people, in fact even more powerful than the will of the arone, and this by no means to the advantage of the welfare of the people or the state or even of the dynasty.

But he would be very much mistaken who would want to generalize the party with the government or the Arone, for just as the party violently, selfishly and ruthlessly dominates and exploits the will of the people in its embodiment as the people's representation, so too violently, selfishly and ruthlessly it forces the government and through it even the Arone (by virtue of the people's representation directed by the party and the abused constitution) to comply with its demands and to do its bidding. The "card index" thus proves to be an invisible, incomprehensible, almost sinister power in the state, an independent state within the state, the very alloy of it, above the alloy and the crown,

And thus as that monstrous diabolical power which systematically exploits the strength of the people for its own

secret lwrckr, which adlrites the good of the people into its own coffers, and which, by its exemplarily established and directed internal and external organization, knows how to manage it excellently;u vrranstaltrn knows that always the alloy - sometimes even dir kronrl - drr Mrlt grgrn-üdrr as

drr schuldtragrndr Tril must rrfchrinrn. That accordingly the government, namely the ministers .absolutely not as knowing (what only in the rarest

The fact that the government and the Aronians are eager to break the sinister power that hides behind the party and to render it harmless is also obvious. But the net is too well woven to give way so quickly to the desire alone, even if the machinations of the party administration were openly exposed and already clearly recognized, which is by no means the case, for hardly any inkling of the all-encompassing power, of the overwhelming force of this terrible party must have dawned on the governments, otherwise they would have to know that it would be timely to transform the well-known formula, which reads: "by the grace of God" into "by the grace of the party.

But if we now take a closer look at that overpowering association, which we have here designated by the single name "party", we immediately recognize that it is indeed "one" entity, which, depending on its mode of appearance, shimmers in different colors, i.e. names, but is and remains always one and the same, namely the Klutokratir in its intention on dir Wrlthrrrfschaft, the so-

called, despite, but too little recognized "Great Internationa

Hence international or world universal, because all people shall be their slaves, hence the catchword

The days of decision between German imperial power and

of "the one flock with the one shepherd". Apparently this main party power splits into the tziersrchir or irsuitism under the guise of -er religion, as which it is known as the clerical party, and the interngtilnslk llldrnillM, which operates under the guise of commerce, popular and monetary economy, and is known as the liberal party. Apparently these two main parties hold each other's scales, indeed apparently they even fight each other, in which aampfes times then alternately, depending on which one or the other of the two seems to have the advantage, on the one hand the "anti-Semitis- m u s", on the other hand the "free-religious atheism" with the "socialism" in its wake is played out, while they hold out their hands fraternally under the table and throw together the notorious slogans "Liberi 6, Egalitä, Fraternitö" occasionally into the infatuated masses.*)

From this seemingly divided main trunk of the party, the numerous sondsr parties branch off like chameleons, filling the Houses of Representatives with their bickering and thus hindering or completely thwarting all the work of those who would or could actually serve the people's welfare.

Here a new point of observation leaps into the field of vision of the discerning, it is the so-called "Matill-- naie Fragt", in which with touching unanimity aler- calism and liberalism go arm in arm through thick and thin, when it is a question of harming the Germans, yes, a furious war of extermination is waged against Germanness, which is most clearly recognizable in the leadership of the party groups. It is only to be noted that all Socialist associations without exception, whatever nation they belong to, work in the national sense of their people; only as the only exception appear the Socialist

associations in the whole of Germany and Austria, which repre nt "red internationalism" with shameful audacity. No one will dare to claim that this phenomenon has grown out of the feelings of the German or German-Austrian Socialists themselves; on the contrary, everyone must admit that it is a conscious inspiration of the highest party leadership. It is the same with the occupation of the Catholic parishes with Slavic priests, and

Aaplänen in German localities, and with Slavic teachers in German schools, despite all protests -er communities. The German nobility in Austria does not consider it a disgrace to Slavize itself by introducing Slavic as the colloquial language of its clan, even in German Aron lands, by employing Slavic officials and servants in its German castles in German areas, and even by requiring Germans to be addressed in Slavic. This is not a coincidence, but is due to the work of the anti-German party, whose members undoubtedly include those degenerate descendants of former Armanian families. It is deeply to be deplored that the old Armanevadel, who by virtue of his descent would be called and obliged to the leadership of his people, by his dependence on that party, be it by his Iesuitism or by his monetary dependence on the plutocracy*) by marrying Jewesses or by mortgage burdens and ordinary indebtedness, has sunk to its satrapy. It was already said above that it is the same juggernaut which will devour those sunk descendants, because alericalism and plutocracy is just together the One Party. And let us see how many Slavs sit as officials in the German offices of Austrian countries of German tongue, how many Slavic and Jewish judges dispense justice over Germans, how many Slavic officials are employed in German magistrates, e.g. in Vienna, and compare with this the other-

language Aron lands of the Habsburg Empire, whether one can find in

The same is true for German civil servants, especially in higher positions. And all this and much more takes place undisturbed despite protests of the Germans, despite Landtag and Reichsrat, despite constitution and basic laws of the state solely because the party wants it that way and not otherwise.

This united party today rules the whole world by means of its iron ring of international finance and banking, as with the other ring of the international press, to which rings the further rings of international science of universities and colleges (professorentum) etc. join, in order to form together the slave chains, under whose burden the whole of mankind, but especially the Aryan world, languishes. And in order to secure world domination for itself, this international party, not only the socialists, anarchists and nihilists, not only the hierarchy of all religious systems with their well-organized auxiliaries of clergy, corporations, brotherhoods, etc. but also, in far foresight, the inert Asiatic peoples are European-armed, in order to unleash the "yellow peril" - with which they cynically threaten Germanic Europe already today - at the given moment, in order to spread Asiatic slavery over the whole world, so that they, the upper leaders of this "Great International", can get into the sole possession of the labor power and the wealth of the whole of mankind. But the European Ario-Germans, the Germans, the Dutch, the Flemings, the Danes, the Swedes, the Norwegians, the Germans of the Baltic Sea provinces like those of Austria and Switzerland together with the English, as well as the overseas Germans of this "Great International", in spite of the humble teachings of the so-called Christianity, are not yet enervated enough,

that is why one tries to spread the slave doctrine of Buddhism, in order

to prepare them with this Asian slave doctrine accordingly for their future slave profession. Or is it more true otherwise?

Where do the rich means come from, with which certain prophets in the service of the Buddhist lodges, the Salvation Army etc. etc. can spread these slave teachings? - One should not be deceived by the mäcenastum of individuals, because these are simply pretended straw men as knowing ones of the "party", the "Great International", whose offices are known under the most different companies, e.g. "Alliance Israelit Universell", the (formerly Ario-Germanic-Armanian) "Freemasonry", the "Vdd Fellows" etc. etc.,

nevertheless they know how to pretend to be immensely harmless. Admittedly, their lower degrees do not know who their "Unknown Superiors" are and what these aspire to, which is why they can calmly swear, without committing perjury, that they know nothing of a connection with the "Great International" and of "Unknown Superiors", but nevertheless it is so l

If someone tries to create a similar association to introduce "wuotanism" or "Armanism" on the model of the "Adyar Lodge", he will find that he will not only find no money, no followers, but everywhere obstacles of all kinds, because the same legal passages which allow the Adyar Lodge, the Masonic Lodges, the Gdd Fellows Lodges, the Druidic Lodges, etc., will contain "paragraphs" for him which legally forbid his plans "of all forms right", because - well, because his plan is simply against the grain. will contain "paragraphs" for him, which legally forbid his planning "of all forms right", because - well, because his planning simply runs against the grain of the "Great International", the great One Party. Try it one, only such Ge-

In the first case, he is dependent on small, little distributed and therefore almost ineffective leaflets, if these leaflets really honestly fulfill their precondition and promise and do not - which is much more often the case than assumed - only pay homage to the "party", if these papers really honestly fulfill their precondition and promises and do not - which is much more often the case than assumed - only pay homage to appearances, but in reality are supported by the "party", and therefore only serve up empty slogans to their readers. (There would be many a "Teutonic" paper to be nailed to the board at this point, which proclaims its working order very full-sounding in order to offer its readers a fake revelation, so that it does not spoil anything with its patrons from the party; business is business). But woe to him, if he wanted to dare to proclaim such from a doctrinal pulpit. Of course, he would have to have one for the time being; but if he had it, and wanted to change in favor of such, later gained knowledge, then he would soon be banished (Eugen Dühring, Robert Meyer and others). But to strive for a chair from the outset with this intention, that would be an impossibility! Founding a newspaper himself? The few customers would hardly be able to replace printing and paper and postal expenses, and if he succeeded in making his paper flourish, constant confiscations and other labors of love would make it impossible for him to keep it going, despite all the sacrifices made by his co-workers. There is now no other way out for him than book publishing. But this is the same case as with the magazine; only a few followers buy the book; it is not reviewed anywhere, despite hundreds of review copies sent out; it is "hushed up," as the saying goes, and the rest is - sunk and forgotten. Also, the "distinguished" bookseller rejects it;

i.e., that bookseller whose customers are drawn from the ranks of the "society" favored by the "party," who rejects such "trash" with horror and contempt, but greedily buys and pays well for pornographic and similar beautiful things. From his point of view, Blaun is right; business is business. We have come a long way in our humanitarian time; we have forgotten - in spite of the best will, probably due to the high prices of wood - to burn heretics and "false teachers", but instead we insidiously cut off all living conditions from such offenders and simply let them die of slow starvation, which is much more humane and much cheaper. Long live the humanity of the humanitarian age I

And is it not a rape of Germanness when the fabulous Heimatsgesetz forces large communities, such as Vienna, whose denationalization is the goal, to accept disliked persons into the community association after ten years of residence? Where are the guaranteed community rights? The majority of those forced into such German communities are non-Germans, and there is the rub; the fact that the majority of them also fall victim to the municipality's welfare institutions is actually a minor matter, although it has been perceived by the short-sighted - for the sake of the purely material disadvantage - as the main thing, and fought against only for that reason, although in vain. And yet even this is not a minor matter, since the foundations of the German ancestors of the German communities are now, contrary to the spirit of the foundations, used up for non-Germans, so that today a German can hardly succeed in obtaining a foundation of his ancestors, since these are given to non-Germans in the majority, in which then with German foundation money in the most senseless

way just the most dogged enemies of Germany are being educated.*)

It is the same with German science, German literature and German art, which is everywhere pushed back in favor of the non-German, or rather the anti-German. Alan look more closely through the lists of names of the university professors at German and Austrian universities, colleges, academies, high schools, secondary schools, etc., and compare the outweighing of the non-Germans or anti-Germans against the Germans with the respective ratios of the total population and one will glow with shame. And how few of these few German university teachers are really Germans**) And count those learned and educated Germans who would be well suited to work at universities, but who are not appointed because non-Germans or anti-Germans occupy their places for the higher satisfaction of the party, while they themselves have to wither away in degrading conditions - to the detriment of the nation, but for the benefit of the party I.

Alan takes a closer look at the miserable theater conditions, how few Germans are stage managers, how few genuine German poets see their dramatic poems performed, while the anti-German dominates the stage as dramatist, as aomposer, as actor or singer. Alan weeps arocodile tears for the decline of the German theater, but in aeim smothers the truly German poetry, the genuinely German music with deliberate diabolical malice.

The situation of German literature is just as sad, regardless of the direction it wants to take, because non-German and anti-German literature is again being promoted by the party and genuine German literature is being silently but surely pushed back and its creators harassed and left to starve.

And the German art - no matter if painting, sculpture or architecture - it is raped as well! Just look at the secessionist art, whether in paint, sculpture or in architecture, just look at the facades of our houses, our modern monuments etc. and one would have to believe in a decline of German art, if the true artists - by the party! - would be raped in favor of the anti-German not being able! One's heart bleeds when one sees first and serious German artists who - in order not to have to starve - dance along with this witch-dance and forcibly force themselves to the apparent non-capability, because

And all this, everything is paid, with taxes paid by Germans, and fed with foundations dedicated by Germans for Germans, to the shame and disgrace of Germanness, in spite of Germans elected into the representative bodies! - But patience, we are not yet at the end!

We see, as I have already discussed in G.-L.B. No. 3, "The Rita of the Ario-Germans," how Roman law - to the advantage of the party, namely the Great International - grants to movable assets (the mobile capital), to the incalculable detriment of the sedentary people, quite unnatural privileges and advantages over immovable assets (the immovable property), as land and house ownership, etc., as it favors the interest and interest economy and thus plays into the pockets of the national and state assets of that same Great International. How it favors the economy of interest and interest-earning, and thus the national and state fortunes of the Great International are played into the pockets, how it favors, nurtures and protects the great and small usury. We see - thanks to this absurd right - the people impoverished in spite of all the constant creation of

new values, and we see - under the protection of this outrageous injustice - usury increasing daily, taking many forms as land, mortgage, food, housing, etc. usury. Usury*) spreads like a polyp over the unhappy people, putting them more and more into debt, so that it is mathematically calculable when the time of the general collapse and thus the actual beginning of the general enslavement must set in. By all possible tricks the people's representatives and the government try to postpone this point of time. Ulan reduces the wages, with it one destroys however the possibility of the marriage (of it later), forces the marriageless Nkädchen to the gainful employment, with which the wages are pressed still more - from saving considerations, how wisely one maintains - because one pays to these poor things true starvation wages and presses them thereby consciously to prostitution slaves of their Thefs or office bosses. In order to cover up this shameless rage against their own flesh and blood, a slogan has again been spun by the unknown (superiors of the party) and proclaimed by their heralds, the liberal press, by the "God-blessed modern" poets from the "boards which mean the world" and which are lied about as "German art institutions", to the infatuated people with the sound of trombones and the roll of drums, which reads: "Free love in a free state".

but in truth says nothing else than: "Slave-whoring in the world brothel!"

Another catchword, in natural consequence of the first one, is: "Third Sex "*) in which simply the term cattle or slave appears "obsolete", in whose further consequence the third catchword "Women's Right" would almost seem comical, if the cynical mockery would not shine through too horribly. Women's right, believe it or not, women's right to "free love in a free state", to the dignity of "the third sex", i.e. to the complete degradation of the woman to a pleasure and work slave > - But the power of suggestion of the catchword has already become so strong today that apparently all reflection, every own examining judgment is completely denied and the catchword is thoughtlessly babbled - because, where concepts are missing, a word appears at the right time. This whole current, which is in the advantage and under the conscious direction of the party, to impose on woman all the rights and duties of man - not to concede them,**) but by force - is, however liberal it may be proclaimed to be, a consciously directed regression to the herd-animal world, to slavery, in which the slave owner harnesses mare and stallion together in front of the wagon, in which he forces ow and bull under a common plow yoke without any and all consideration for sexual particularity and peculiarity. It is the most disgusting spectacle of the present time that the women's rights activists and suffragettes offer today, how they want to forge the slave chain for themselves with genuine female fanaticism instead of standing up for their real women's right, the

is to be found only in their natural profession in marriage (marriage - namely the law I - is the rough root of Germanism)*), for to act only with nature is and makes moral, but to offend against its spirit is immoral! Man and woman are each for itself only a half-man; they are mutually indispensable and capable of their true perfection only in union. The woman is perfectly right when she reproaches the average man of today for degrading marriage, but the man of today brings the same charges against the modern woman with the same, equally perfect right, but neither laws nor changes in the social order can help here, but only an honest inner exploration of the people in their Linzel egoities, in their men and their women can bring healing and solution, as will be discussed in detail below.

Just as the welfare of the people is senselessly ravaged with regard to its upbringing and further breeding - to the advantage and under the conscious leadership of that cursed party - so that it would have to degenerate in its majority if no stop could be put to it, likewise the welfare of the people is ravaged with regard to its nourishment - for quite the same reasons - just as senselessly, without the people's representatives or the government knowing how to provide advice and remedy. Again, it is only the welfare of the party that takes precedence over the welfare of the people in this case, which latter is only mentioned secondarily, but nevertheless has to serve as a cover for the former. One only has to follow the relevant negotiations in the city councils, district committees, state parliaments and in the Reichsrat with some attention, and one will be amazed at the disjointedness in this question.

It is an old principle of experience that every country must produce as much food as it needs to supply its population from its own yield in the main foodstuffs. Rome perished at that time, when the regular supplies of grain from Egypt failed as a result of the turmoil of the war, to which grain importation it was forced, when it had begun to neglect agriculture in favor of the luxury gardens. A similar relationship has now developed in the modern agricultural states, which began more than sixty years ago and today already threatens the people seriously in their existence, if not remedied at the last hour; It is the vrrfsll Ürs Laurrnstemdrs, the Ingfo- ynen, and thus of agriculture and animal husbandry, hence, on the one hand, the constantly and inexorably increasing food prices to the point of immoderate and the dangerous aids (palliatives) of grain importation (from Russia and America) and meat importation (from Argentina) caused by it, on the other hand, the depopulation of the flat countryside and accumulation of the dispossessed, the unemployed and degenerate (the proletariat) in the cities. It would be astonishing and incomprehensible that within these last sixty years - it is not only by chance that the age of the people's representative economy and of the constitutions is of the same duration, namely of about sixty years - neither the people's representatives nor the government should not have perceived this arebschaden at the people's and the state's body and thought on healing remedy, if one did not know how the party, both the people's representatives and the government, always pushed from embarrassment to embarrassment and thereby prevented them, and indeed with full consciousness of purpose, from dealing thoroughly with their actual task of caring for the people.

and undisturbed. It is only too well known how, as a result of the obstructionism of the Great International, namely of the Great One Party, both the people's representation and the government so often faltered, which could not be countered in any other way, in order to avoid complete shipwreck, than to form new cabinets or to dissolve the Imperial Council and to reconvene it after new elections had been held. In an orderly household, no housewife consumes as many

cooks and parlormaids in the same time as a modern constitutional cultural state passes and reappoints ministries. Incompetence of the ministers is not the cause here; indeed, some - certainly not all! - Some of them - certainly not all! - proved to be capable statesmen whose sacrifice for the benefit of that terrible party is to be most sincerely deplored, since they had what it takes to really feel, think and act for the people's good, if the party had granted them the necessary time to do so. Likewise individual or whole groups of people's representatives or deputies, whose most precious time and truest Mille to serve the same purposes had to strand at the same inhibition cliffs. Thus, the destruction progressed inexorably, and once again, in the usual catchphrase, the rapid growth of the cities

was praised as an economic upswing, covering up as much as possible behind this catchphrase the depopulation of the country and its peasant communities and the related, constantly decreasing possibility of producing the necessary quantities of food values of grain, livestock and other agricultural products. You can only go to areas where there used to be lively cattle breeding, where only fifty or forty years ago the communal herdsman and his assistants used to drive out hundreds of cows, where the farms still have stables for thirty, fifty or more cattle, but where they are empty and only two or at most three cows are kept.

three aühe show adjusted. I once asked such a farmer for the reason, and his strong, curse-like answer was: "Because we can't get any more women, the 2. people are going to Vienna, where they have to go; no one wants to work anymore. My wife and my daughter have to take care of the livestock themselves now; we don't have any more people back home." And if you go to the Alps as a tourist*)

If you look for the herds found on the alpine pastures barely three decades ago, you will find abandoned alpine huts, mouldered vish pens, but no more herds. They were sacrificed to the hunt and perhaps would have perished without it, because even there in the remote corners of the Alps the longing for the big city (similar to the former America fever) made itself felt. In droves, boys and girls headed for the big city as their imagined Eldorado, only to sink into the proletariat there in no small part. A good part of the peasants perished from these causes - although other causes also come into consideration, which will be considered elsewhere - and fell victim to the butchery of goods. Thus, often on larger farmhouses now sit small cottagers, who have the former farm in lease under the condition not to be allowed to keep cattle, because of the forest and lagdpflegel And these gruesome conditions developed not about in an absolut-regiertsn state,

but in a modern, constitutional agrarian state under a well-structured people's representation, to which the peasant communities also send their deputies. The government cannot be held fully responsible for this, nor can the deputies be held fully responsible, but the machinations of the Great Line Party, the Great International, can.

And what about the best of the Stsdthrvölkrrung? - No, and again no, and again no. - This, too, is at the mercy of the arbitrariness and rape of the Great One International Party, in spite of the deputies sent by it to the Reichsvertretung. Or shall we even say as a result of the deputies sent there by it? For the time being we want to think about it and perhaps we will discuss it in more detail in the course of this study. What benefits did the contemporary representation of the people do to the cities? First of all, the guilds - those strongholds of the bourgeoisie - were abolished, the trades became free. The relationship of the family connection of the trade employees to their bosses, the same of the journeymen to their masters, was dissolved, and with it the poor people were forced out of domestic care and maintenance into the not always clean

tenancies, and thus fell into disrepair in an alarming majority. The so-called "free competition" began, and this not always to the advantage of the quality of the goods and the reputation of the place, and very soon changed into the "unfair competition"; but the slogan "free development" was parroted, whether also over it whole rows of formerly prosperous tradesmen and merchants came to the begging rod. Brno, Iglau, etc., for example, had a famous clothiers' guild; suddenly the slogan "Free trade, away with the protective tariffs!" was heard. -

Even if free trade did not come about, since the Minister of Finance could not do without the customs revenues, the customs duties were reduced to such an extent that the Brno and Iglava cloth mills perished, and one after the other of the old cloth mills passed into foreign hands as a result of indebtedness. The new owners, who soon called themselves cloth manufacturers and who were not ethnic natives, but mostly non-Austrian and non-Aryan immigrants, cried out at the top of their voices for protective tariffs when these changes of ownership took place, and of course they received them. And so a change of property, destroying the hereditary people, in favor of foreign and foreign-racial immigrants, better said invaders, took place quietly, thanks to the constitutional representation of the people in favor of the One Great International Party under the meaningless slogan "Liberty, Equality, Fraternity" and the following "Liberalism". In addition there was the hopeless money economy and with it the notorious silver rate, which at the end of the fifties of the nineteenth century drove the premium up to. The constant fluctuation of the agio destroyed the majority of the then naturalized merchant class by the insecurity of the monetary relations, in order to enrich those big capitalists, actually to allow them to come into being, who are the actual leaders of the One Great International Party and whose robbery of the state and people's property has remained unpunished until today and to whom state and people are indebted by interest and compound interest until the most distant future. On top of this "misery" came the new liberal laws - always trumpeted by the liberal press and hailed by the infatuated people as the most liberal of pleasures for the people - e.g. the new bankruptcy code with the compensation procedure. This unfortunate law, which was introduced by the dishonest non-Aryan commercial

The fact that the German economy was abused in the most outrageous way, especially in Hungary and Galicia, to the detriment and ruin of the honest German merchant profession, threw down whole rows of old trading houses, which had already been systematically sucked dry by the deliberately initiated frivolous game of exchange rate fluctuations, since every commercial calculation in advance was rendered impossible by the insane exchange rate fluctuations and was in truth nothing more than a game of chance. The managers and organizers of this monstrous fraud on the people, which destroyed the most efficient and honest old companies, impoverished the people and almost destroyed the healthy middle class, knew how to cunningly disguise their machinations, so cunningly that even government officials revered them as "financial geniuses" and praised them as saviors of the state from financial distress, and they themselves were frequently decorated, They have even been ennobled, while their wealth has increased immeasurably and is still increasing, so that it is to be regarded even today as a danger to the community of nations, since it supports the Great International Party almost to the point of insuperability by its uncounted billions. Thus the peoples whirled in an almost senseless frenzy, whipped up again and again by the catchphrases "national economic upswing", "freedom of trade and commerce", "free speculation", etc., etc., towards the horrible collapse of the founders' swindle on that infamous Black Friday, May 3, 1973, which was to become the mass grave of countless enterprises and previous living conditions. The Vienna Stock Exchange, one of the richest in the world, had stopped working that day and only very slowly recovered from this terrible fall. The organizers and directors of this state, people and Linzel fraud, which has remained unpunished to this day, knew how to preserve themselves, for they not only emerged from that mass destruction without any loss, but had also saved into their own pockets what all the others had lost, that the supreme organizer and leader of that mass collapse had himself guarded in his villa in a Viennese suburb by a mass of a hundred security guards - since he feared the outbreak of the people's rage - but remained unmolested,

since the naive people did not know the connection of the pool with their dear selves, perhaps hardly guessed what he and the Line Great International Party had to thank their black Ichutz troop of the "Freisinnige Presse" and its businessmen.

The old honest spirit of trade and commerce, which was content with modest benefits and delivered good usable goods, was proud of this and equally proud of its place - namely the city in which it had been inherited through long generations - it is gone except for a few traces, because it had to give way to the pushy usurious spirit of haggling with its robbery facilities, which require the rapid production of monkey-made goods in order to sell them as quickly as possible at exaggeratedly high prices, because to become rich in a flash is the slogan today. Swindling and fraud, disrespect for the working people, wage depression, dishonest acquisition of raw materials, poor internal condition with a shiny exterior, dirty competition, crookedness that seems to be unbelievable and impossible to surpass, The fearful and violent suppression of all efforts for truth on the part of honest teachers and the brilliant rewarding of all flatterers and eulogists have become the hallmark of acquisition today, and corruption has raised its victorious banner; but the climax has not yet been reached, where the fall to total annihilation will occur, because it must occur.

Nkit in history unprecedented, quite unprecedented unconscionability seizes the contemporary spirit of usury of food, which today costs on average twice as much as ten years ago, but more than five times as much as sixty years ago, -the unfortunate ^ebirth era of constitutions and free people's representations. If these price increases were to benefit the peasantry, the damage would not be so sensitive, for the peasantry would be strengthened and thus more efficient, it could better feed and pay the rural workers and not drive them through hardship into the even greater hardship of the urban poor and wretched (proletariat), the hotbed of base crimes. But in this way - one only asks the peasants on the spot - the peasant receives true shame prices for his fodder, while by far the largest fraction of the prices paid by the consumers flows into the pockets of the food usurers, the wholesale intermediary trade, and through this strengthens the Line Great International Party, to which this very international community-damaging wholesale intermediary trade belongs in its main representatives.

Thereby, however, another reason for the decline of the peasantry (see above page SS) is clarified, in whose place already - the rural large-scale enterprise by non-Aryan invaders sets in, which develops and completes itself from the guild of the food wholesale intermediaries, and there, where it settles down, completely enslaves the peasantry, presses it down into harsher slavery than it was in the hardest times of bonded labor and robotism, yes, keeps and treats it even more degrading than it was kept in the times of Roman or Byzantine arable slavery. It is just Aryans, who today are slaves to the Nkittelländer, Niongolen öder Semites, who - and therein lies -the bitterest mockery of the fact - are considered free citizens, who have the right to vote and also exercise it.

exercise and their throttling, namely their people's representation, s übsr choose I There can be no crueler joke of contemporary history than these incredible conditions!

and as such by virtue of hereditary duty the leaders of the people (see above page 26) should be, how seven these opposite those conditions, since they should naturally also maintain large agricultural enterprises? Only very, very seldom do they themselves act as farmers, since agriculture as such seems too laborious to them and they usually completely lack the necessary seriousness and the necessary knowledge for it. They are therefore forced to have the estates looked after by administrators and agriculturally trained officials, who - since the owner, for lack of specialized knowledge, is neither able to supervise them, nor to check their orders, their other business conduct, and especially their accounting - for these very reasons do not always keep the advantage of the manor in mind. Thus the otherwise inexplicable case occurs quite frequently, that landlords lease their farms, their pastures, even breweries, glassworks, etc., and are content with a ridiculously small lease sum, which after the losses in their own administration still appears to them as a brilliant profit, while the - mostly non-Aryan, even anti-Aryan - tenant becomes rich in a few years, in not rare cases soon even acquires the estate itself, while the former lord of the manor is left with nothing more than the empty title. In many, but certainly not in most cases, the so-called "aavalier life" of the deprived noble lords is probably the cause that landed estates come into such ignoble possession and such ignoble owners then acquire seats and votes as large landowners in the Landtage, in order to keep the watch of the Great One International Party, the dreadful

Great International to the curse, to the ruin of the monarchical and hereditary people, their blinded nobility and quite consequently also their dynasties to increase in frightening whiteness. The only thing that the contemporary aristocratic landowner cultivates today is forestry and hunting, and although we must be grateful to him for reforestation and forest maintenance, we have already shown above page 38 and proved with a characteristic example how much this endeavor is exaggerated today and has a damaging effect on other pages. The old phrase of the Arman: "keep moderation in all things", has just lost, like so many other Armanenerksnntnis all gin effect. The new, ignoble, non-Aryan, mostly anti-German landowner, who ousted the noble lord of the manor from his property, manages the overgrown forest as an enemy of the land and the people, which he destroys out of greed for money and sacrifices to his usurious desires, thus turning the land into a desert by abandoning it to the wild waters and their mudslides. And hunting? - Is it then also really still the old "noble pasture work" ? - One reads only the numbers -es with such hunts to the Ltrecks brought game, which often goes into the thousands! If the hunt were shot regularly according to demand, it could serve for the nourishment of the people, but the irregular arrival of the game on the markets makes its market value uncertain, because the broad mass of the people could be won only then for game as food, if it could obtain the same regularly - like slaughter cattle meat. They would get used to the legal closed seasons, but not to the irregular "deliveries and the price fluctuations caused by them, because the small bourgeois housewife does not have the time to follow them.

And this has pushed us back to food usury, whose current buzzword today is:

"Importing meat from Argentina!" Why not from northern Africa, which is much closer to us? - The fact that it is not the people's advantages, but the advantages of the Linsn Great International Party that are the driving force, does not need to be mentioned, nor does the fact of the struggle for approval or disapproval of the import.

Since the establishment of the "constitutional people's representations", i.e. for about sixty years, the "people's representatives" have quietly and inactively watched the destruction of the peasantry and thus the destruction of the people's nourishment through their own building materials, ordered according to very specific principles, and the few more far-sighted warners were violently voted down by the majority and slandered for their manly stand for the welfare of the people by the black and umbrella troops of the One Great International Party, by the highly praised press, and on top of that as sinisters, retrogressors, etc. and made sure that in the next elections only progressive and liberal-minded people would replace such regressors. And so we see the unedifying battles over the permission or prohibition of meat imports from Argentina break out, after six years of satanically unerring preparatory work - for the moment at least - there is really nothing left to do but actually approve the import of meat. The meat will certainly not become cheaper, but the profit of the wholesalers with means of life will increase immeasurably, so that the One Great International Par-

The dream of the Great International, which thinks to be already close to its dreamed goal, the forging of another ring on the slave chain of the people, yes, of the whole humanity, in order to finally gag it completely, to enslave it, could not be denied. NnL dirfrs dreamed

read, this longed-for future day of that Great Linen Index, that curse-laden Great International is The Undivided and Indivisible Limgr World Empire, is the Line Herd with the Linen Shepherd, is the Seich of the Golden Calf, the highly praised future Kingdom of the Great, Golden, Unlimited

The most unscrupulous, disgraceful government of antiquity was definitely the Byzantine one. It was the embodied usury itself, which for its own sake, with all the refinement of public striving possible at that time, suppressed with unparalleled greed all nobler wills directed to the common good and in unparalleled depravity shamelessly practiced open robbery and thus in suicidal wickedness destroyed the ancient Greek culture, long before the Turk had given his blessing to it and the Byzantine Empire had deservedly been eradicated from the ranks of the European states.

And the situation in the Western Roman Empire was no different from that in the Eastern Roman Empire, with the same result. According to the accusations, which well-known Roman writers*) reproached their contemporaries, their main vices were the "luxaria", the "ambitio" and the "avaricia", from whose excess they deduced the decay of the manners and predicted an end with horror. Thus they describe extravagance, excessive expenditure (luxaria), striving, job-hunting (ambitio), greedy avarice and usury (avaricia) as the rottenness of their time, and - sad, sad I - just these

Vices are the driving forces, indeed the all animating spirit of our contemporary a culture.

And yet, with what simple means those vices were brought up in those days, compared to those of today; how frighteningly far our modern culture has come! The Romans knew the wealth, the crude wealth in gold ingots, but the fictitious, pretended paper wealth of today was as good as unknown to them, and their development of power, to make the stock exchange prices of the whole world fluctuate in a few minutes and thereby to cheat billions, was still beyond all their boldest dreams. Even though they were cunning and devious, their trade was still based on the correct buying and selling of goods, for they had no idea of futures trading, that disgraceful stock exchange game in which vast quantities of goods, vast sums of values - which in fact do not exist anywhere! - are bought and sold for a certain time, whereby only the "difference" (difference of the value fluctuation) is kept in mind and means profit or loss. This marvelous invention is property of our culture and was therefore not yet in the swing with the "corrupt Romans". And how clumsy and laborious at the same time were their other "financial operations!" They had to bring numerous armies on the legs to plunder the world known and accessible to them. How easily this is done today by the stock exchange and other trusts. What bunglers the Romans and the Byzantines were against us!

But nevertheless such a retrospect is very instructive and according to the rules of the Aettenrechnung the unknown fourth member can be found, if their three are known. And the world history is the world court, already Schiller said. Admittedly, the files of that court are mostly falsified just like the courtroom reports in our newspapers,

after which the unbiased reader is usually horrified when the accused, who was portrayed by the friendly press as a benefactor of mankind, ends up with twelve years in prison.

And it is exactly the same in the case of Byzantium and Rome.

T e naïve reader of a "world history", who had built himself up with shudders of delight at the glorious greatness of the emperors of Byzantium, at the glorious sublimity of Romanism, is deeply shaken by the tragedy of their fall and remembers in impotent rage the cruel verdict of guilt of the ruler of fate in the world court, because he had not learned the truth, which had been reserved for him with criminal intent - as in that contemporary courtroom report. He can therefore - out of ignorance of the factual situation - also not solve the arithmetic problem of the equation which reads: a, guilt of the Romans (or Byzants): b, expiation of Rome (or Byzants) - L, guilt of our contemporary culture: d', expiation of the same.----------

The solution of this arithmetical problem is very simple, very easy, but the final result would be a devastatingly sad one, if we did not know that the dice of fate have not yet been thrown, if we did not know that the high councilors have not yet sat down in the judges' chairs and that therefore there is still time - but Highest Time! - There is still time - but the highest time! - to put up a strong defense against the judge's verdict "Guilty!" by recognizing the mistakes we have made and taking care to correct them.

So let us try to make use of the time by researching the causes of the decay, in order, when we have recognized them, to work on their removal with dignified seriousness, in order to finally raise the centuries-long cherished desire to the will and to strengthen it to the

ability, so that we are able to use for the salvation of the Ario-

gsrmanian people with fresh-cheerful-from-the-politics-free Tst! -

What sal ftnal -

II. Transformation.

1The deserving researcher Dr. Jörg Lan, who was therefore often criticized and deliberately misunderstood;

0. Liebenftls says in No. 22, Leite 8 ff, of his "Gstara",*) "Das Lrsktzbuch des Manu etc." literally the following:

By the way, all parliamentary governments are nsr humbug and nonsense, because the stupid principle applies that majority of votes - which is also falsified by "house rules" and swindles - is decisive for the state leadership. The Tschandala (non-Aryan, inferior Raffen) are always in the majority. According to the racial law, every citizen's vote is weighed according to the racial value, not only counted, whoever has more Asiatic racial characteristics (i.e. whoever is more purebred than the others), has more votes.

The racial law based on natural principles is, in spite of its apparent harshness, a far more humane law than our present laws and rights. It does not punish with sword, axe, rope, and stinking cell, but it enslaves the transgressor of the law and exploits his body power in forced labor for the benefit of the higher-racial. Certainly, there must be also the lower races, also they have to fulfill their purpose in the household of the culture. This purpose is precisely: to serve the Asiatic man, to relieve him of the rough work of handicraft and to render him services as a hand in the further education and development of morality. The social question, which is more or less the question: who is to be above, who is to be below, is thus solved in one fell swoop in a just and incontestable way.

Yes, it is a disgrace and a shame if an Asing (Ario-German,

German) should lead a "dog's life" - as Manu says[§]) - in the wage service, while he is born to the Lord. It is heartbreaking when one sees how people of the most glorious Asian raffe have to be factory workers and day clerks in an office, when they perhaps even have to put their mental work into the service of a completely inferior half-breed. This noble raffe blood should and will - provided that it remains pure - not perish. The day will come when these people will be sought and where premiums will be offered for their procreation, just as the day will come when the half-breed brood, which destroys state, morals, religion and society, will have to be wiped off the face of the earth, since no statesman and no finance minister will succeed in satisfying the demands of that lazy, mindless and contaminated horde of beasts. The day will come, yes, it is already here - according to the reports of French newspapers - when one will seriously proceed to the realization of my proposal to breed a new kind of slaves out of anthropoids and lowly races, in order to blow out the life light of the social-democratic swarm-mindedness. Is it then human, to breed full human beings and un

to put the scolded people into the coal mines (or into the boiler rooms of the gas drivers) and to give them only so much that they just still live and can still produce new wage slaves? But now we need coal and ore if we want to preserve the culture! Yes freedom from the "Savavritti", from the "dog's life of wage-labor" for the Asing (Aryans, Germans, Teutons etc.), and enslave the old ape-man again and put on him the yoke of culture which he has stubbornly thrown off! It will not go too badly with it, because the higher man is an animal-friendly man, and will also not overstrain the Maning too much out of his own interest, at least not in such a way as today our Middle-European and Mongoloid speculators and big-time crooks exploit and steal from the Asiatic spiritual worker. Whoever of the Chandalas does not like it, should return to the unculture. Also in international legal relations only the racial law can create order. Our time is the time of developed nationalism, i.e. all peoples have unified and consolidated themselves nationally. Once this development is completed - and this will be the case in a decade - then we will enter the age of "phylocracy", i.e. the development and consolidation of racial law.

In order to establish peace between the races, the races will separate again, as Abraham separated from Lot, the Lodom monkey friend. I will assign the temperate zones to the Asiatic race as poppy areas, and the tropical zones to the Mediterranean race because they are most beneficial to health. The Asiatic race shall have the Mongols as servants, the Mediterranean race the Negroes as servants. In the Asiatic racial area, the old monarchical constitutions, the law of man and man's right, and the Christian and Christian

The religion will be preserved in its old purity and rigor.

In the Mediterranean area there shall be republican, constitutional, anarchic, feminist and atheist states at will. Every person shall be free to emigrate to a region that suits him, and also to be blessed politically and socially - possibly also feministically - according to "his own liking". The Ras- senrecht - I emphasize it again - is a human-friendly law, it only demands order and clean divorce and leaves to everyone his own will, since the will is determined racially from birth and cannot be changed by drill, nor should it be changed.

This highly significant borrowing from the immensely important writings of the spiritually creative researcher Dr. Jörg Lanz v. Liebenfels I have chosen here for the transition, because it expresses briefly and succinctly where we have to look for our goal, because he excellently clearly marks out the paths to be walked, because I no longer like to say in other words what once found a well coined formula, and finally, because by this reproduction of a main passage from his writings, I would like to direct the attention of my readers to it.

In the previous section we have seen that in the approximately sixty years of existence of the constitutional people's representation by no means that salvation of the people had developed, as such a salvation was so joyfully expected during the great year s8H8, which was unduly glorified as "springtime of the people"; rather, that the people's representation had proved to be the most dangerous enemy of the people, the state and the dynasty, indeed downright treason to the people, the state and the dynasty, especially since that Line

Große Internationale Kartei always regards the constitution with people's representation - in secret hope - as the transition ;to the republic! as now

Already from the above excerpt from Ar. I. Lan; von Liebenfels, the monarchical vrrssflungen are expressly orrlsugt by us Ario-Germans and every further step, which wanted to threaten us with a republican constitution, would be rejected with all determination.

It must now be noted that in that springtime of peoples sixty years ago, the constitutional representation of the people, or as it was said at that time, the "Constitution," was regarded as a liberation, and the question must now be asked and answered as to what in the pre-March forms of government was felt to be so oppressive that the "Constitution" was hailed as a liberating salvation?

Before I go into this question, however, it should be emphasized for the time being that throughout Germany and German Austria the people, even not in the joyous rapture of the young. Nowhere did the people behave in a hostile manner toward their respective ruling houses or their respective crown bearers, without exception they proved to be loyal to the king, which may be proven here with only three examples out of many. In Vienna, the two rebels Hefner and Tuvora had declared the House of Habsburg to be deprived of its throne and proclaimed the Republic from the coach-box of a hackney carriage, which served them as a speaker's platform. The commander of the First Viennese Civic Regiment and district chief at the Neubau, merchant F. Ant. Killian - my grandfather from my mother's side - arrested both of them and it was only thanks to his reputation and influence that they could be led away lynched. And there are many more such examples to be given. Thus, for example, in the year s8H8 the rumor was suddenly spread in Vienna, and

The belief that Emperor Joseph II (* s7Hs, f s?stO) had not died, but only that a wax doll had been placed in the sarcophagus for him, while he himself was imprisoned in a Hungarian Capuchin monastery and was still alive, was reinforced by wall posters (one of which I myself possessed), which were followed by the call for his liberation in flaming words. And this was believed, although at that time the emperor should already have been sO7 years old; indeed, an act of rescue was quite seriously planned for him, which, however, could no longer be discussed and carried out in the overrunning events. This is certainly not a characteristic of the dynastic hostility of the movement of s8H8. All the popular rage was directed only against the entourage of Emperor Ferdinand, then called "camarilla", whom they wanted to free from it. Therefore, Metter- nich was very wise to flee, because his life was no longer safe in Vienna at that time; but neither the emperor nor any member of the imperial house would have been harmed. This for clarification in advance.

The whole hype was thus directed at the Metternich-Sedlnitzky system of police administration, which was honestly hated from the deepest depths of the people's souls, and which was ripe for overthrow. This general bitterness now sought a remedy, which it instinctively suspected in the old Gau constitution, but failed to recognize due to ignorance, and therefore looked to the supposedly exemplary great models, to the French Revolution and the English Parliament, and played at revolution as boys play at robbers and Indians. Then the scouts and emissaries of the Great International - or rather, of the One Great International Party - came and prepared with

If the uprising was designed and planned according to the pattern of the French Revolution of s?89-s?95, the English Parliament was chosen as the model for the new form of government, and the people, who could now let off steam, were satisfied and happy, without being able to give an account of what they actually wanted and how they could and should have turned this wanting into a successful action.

It is not the purpose of this book to describe in detail this period of development, disappointments, sufferings and hopes, since the highlights offered here are sufficient to allow an overview of how the constitutions and people's representations came into being, what was hoped for from them, While in the first section of this book a clear overview was presented in brief of how the people were deprived of their hopes, because the constitutions and people's representations - let us say - had not proved themselves, and after the failures shown their harmfulness and hostility to the people, the state and the dynasty had been unequivocally proven.

And yet the instinct of the people had sensed the right. Since the time of Emperor Joseph H. and King Frederick H. of Prussia - as their last two brilliant representatives - the so-called "enlightened despotism" was gone forever, and it was thanks to the two great autocrats of Austria and Germany that the French Revolution had left German territory almost untouched, apart from small coups in the border countries. After the time of Napoleon, however, came the Metternich era with its rigid paternalism of the "limited subject mind," which just in the year s8^8 suffered such a miserable shipwreck, but as a result of

The government of the country had to hand over the peoples, who had declared themselves to be of age, to an international power, which was not recognized as such even by the government, as if they were underage children, because of its thirty-five years of influence.

Like big children, these German revolutionaries played ball with the then fledgling slogans, and with touching heroism pulled the chestnuts out of the fire for the Great International Gang of Crooks, burning their own hands in the most terrible way.

They wanted a people's representation completely in the sense of the Old-Aryan Gau administration and received for it the distorted picture of it which we have described in the first section.

What then is rinr Gauorrwaltung? - How could such an administration be adapted to today's divided Germany and Austria, as well as to the other Germanic states, without disturbing their present existence, without encroaching on their independence, without damaging their dynasties, but taking full and equal account of all requirements for the fair representation of all professions, without majority rape?

The structure, the framework for a Gau administration already exists, and even, with a few changes, is still largely preserved in the way it had to be formed in primeval times for reasons of necessity. There is therefore no need for a new division, however named. Every state, whether Germany or Austria, England or Holland, Denmark or Sweden, etc., forms for itself a whole, and its emperor or king remains what he is today, the representative of the state power, the unity over the many-unity, comprehending this in itself. Every state, however, consists of several peoples or countries, each of which has its own authority, detached from the general state administration, but subordinate to it.

Each country, however, is divided into districts or quarters. Each country, however, divides itself again into districts or quarters, each district again into districts, and in the districts the independent towns, markets, larger village communities arrange themselves into special

administrations or community groups of smaller villages, hamlets or groups of Linzelsitzn, so-called "Rotten", grouped together into common group administrations.

Thus, in the administration in use everywhere today, both politically, judicially, fiscally, etc., five levels - we will call them levels*) - separate themselves from the bottom upward, and we can observe how these very levels also formed the basis of the ancient Germanic Gau constitution in primitive days. Originally, however, there were seven levels, and it will be our concern to bring those two suppressed levels to the fore again in the renewing ancient Germanic district constitution and to complete their total number to seven again.

The lowest or first level noticeable today (but it is in truth the third), is that of the "community"; old: the Crntschaft, which is erroneously explained as "Zehnerschaft", since not from the number ten, but from the "Eent", namely the "Erfordernisleistungen für die gemeinsamen Angelegenheiten", the designation derives. From this "<Lent" the "Zehent" developed later. It is now in and of itself indifferent whether such a lentschaft or municipality is today a closed city, market or village municipality, or whether it is formed from the administrative merger of several smaller villages, patches, hamlets, probably also from the communal

The latter composition is usually referred to as "Rotte". Each such municipality or Grätschest is independent in itself and conducts its business through its self-elected municipal council under the chairmanship of the likewise self-elected mayor in self-administration under its own and the elected responsibility, but under the supervision and direction of the next higher level, namely the district or gay administration.

The higher, second level now consists of the district or Gsywaltungen, which as hunschgstkN*) - erroneously called Hundertschaften - merge the Lentschaften of their district into a unit. All municipalities (Lentschaften), the number of which of course was not or is not a fixed number, since these were directed according to the population conditions, the soil conditions, and other peculiarities of the district (cities) and developed accordingly, were and still are subject to the district, the Hunschaft s or Gaywaltung. It should be noted that "cities with their territory" formed independent gays, huns or districts, and that large cities, which did not exist in ancient times, are to be classified as such at the next higher level, which we will discuss later. In those cases, in which a "city with its territory" appears as an independent gay, independent union or independent district, the city is always understandably the seat of the union, city or district administration, and its territory appears to be assigned to it,

that it would become more important than the city to which it is incorporated, it would have to be treated as an independent Gay, or independent district, and separated from the previous Gay or district association, in order to prevent disturbances of the balance between the rights, duties, needs and requirements of the population of the urban and rural areas. In the case where a city thus grown would have become an independent city, its city council would have to be considered as the city administration, while its district, suburban and suburban administrations would have to be considered as the subordinate administrations of the smaller municipalities, in order to carry out the affairs of the individual districts, suburbs and suburbs independently, but under the direction of the city administration, namely the city council. (Decentralization under the rule of a central idea.)

If today, in the age of the highly praised constitutional representation of the people, the municipality (gentry) is also independent and self-governing, the district, city or union administration is not independent, but is administered by government officials, instead of being formed by elected representatives of the municipalities (lentschaften), as required, whereby the (organic) connection between the lower and higher levels of administration, which is necessary for development, is prevented - to the advantage of the Great One International Party. Therefore, the independent administration of the cities, districts or unions by deputies is demanded already here for the time being. The reasons for this natural demand will be given later.

The third level is the GauwsltlMg or Areis, which unites all the city, hunschafts or Bezirkswaltungen of its Areise or Gau and thus represents its supreme leadership or authority.

Today, the Gaurvaltuug is not run by elected deputies, but, like the Gay or district administration, by government officials, contrary to the old-ario-ger- manic Gau constitution. What is missing here is the second and more important link to the developmentally necessary connection between the lower and higher levels of administration, to which we will return later.

Just as large "cities with their territory" rise from the Lentschaftswaltung to the level of the Hunschafts-, Gau- or Bezirkswaltung, so do especially large metropolises with a population

of over a million rise quite naturally - as, for example, the Free Imperial Cities once did - out of the association of the Gau to which they were attached, in order to form independent Gaue for themselves, since their conditions require other measures than those of the flat country, whereby a separate administration appears necessary and required in order to preserve the peace. Thus, a city of millions - like e.g. Vienna or Berlin - would have the rank of a third level, would be an independent Areis or Gau, and would therefore have in itself the condition for a tripartite administration, namely: u, the Areis or Gau administration of the third level, with the mayor and the deputy mayors at the head: b, the district, hun- schaften or gay administration of the second level, to which certain larger parts of the urban area would be subordinated as districts, hun- schaften or gays, and: o, the municipality or lentschaft administration, as the first level, to which the quarters, suburbs or suburbs would be subordinated. And indeed, the municipal administration of Vienna, for example, is divided into these three levels, as: City Council (third level); Municipal Council (second level) and District Council (first level), although not yet according to the above scheme, but according to the parliamentary model of Gbsrhaus and Unterhaus.

The next higher, the fourth level, is the LüN" drswsltung with the governor at its head, as the direct Gberbehörde of the Areis- or Gauwaltungsn acting in the third level, and the indirect one of the Unterbehörden acting in the lower levels, according to the gradual order. Now, as the Areis or Gau was also considered a county, so the country is considered a principality irrespective of the rank title of its lord of the throne; it may be that of king, duke or margrave, or otherwise, for these are later title derogations which do not change the fact itself, since it is merely a matter of the level division and not at all of title questions. This is due to the fact that the larger population of today, compared to that at the time of the formation of the Gau administration of yore, today some counties of the third level naturally rose to the principality of the fourth level (e.g. Württemberg, Moravia, etc.), which remains completely unaffected by the title question. Nor does the fact change this division that, for example, the smaller Württemberg is a kingdom and independent, while the larger Moravia is a margraviate and, as such, an Aronland of Austria, for the king of Württemberg, despite his sovereignty and without prejudice to it, the Margrave of Moravia is incorporated into the "Austrian imperial state, of which the accidental coincidence that the Margrave of Moravia and the Emperor of Austria are one and the same entity does not alter the fundamental nature of the relationship. These two countries - to remain with the example - belong, in spite of their difference in title, nevertheless to one and the same fourth level,

to that of the principalities.

The next higher fünfte Ebene form the oak, soft under a crown to rmem srlbstän -

The people of the Ario-Germanic state have formed themselves, and their monarchs are to be regarded as the visible representatives of the divine-Aryan right, in which position of power and in their sense, according to the Ararita, also the marking of their dignity as "by the grace of God" is founded; of course not in the abused understanding of an autocratic despot, which just the Ario-Germanic right' does not know and may not tolerate. When the Ario-Germanic people will be healthy again, this marking of the dignity will mean again the bright gemstone, the "wise man", which adorns to the top the crown of the "Arahari".

Having thus traversed the five levels of the upheaval, it now remains our duty to show how the upheaval of each individual level will have to be confirmed and how those five levels must support and influence each other in order to be able to take full account of all the demands for fair representation of all professions in a balanced manner, without majority rape.

It has already been said above that originally there were seven

Msltungsedenrn IN the grill - Germanic - German

Gauofassung, and that the renewed Armanenschaft will have to press in the first place to restore this old-ario-Germanic-Germanic Gauverfassung, whereby expressly and not often enough it must be emphasized that this does not mean a "back to Aryanism", but a quite decided and decisive "up to Aryanism" hall.

The racial-Aryan**) human being is a pronounced ego personality (individuality), he is a

He was a master man in contrast to the herd men of the middleland, Mongolian mixed races or the Tschandalas (ape men). He always possessed the sense of self-determination and therefore always knew how to preserve the right of self-determination and therefore he also had the sense of order, by means of which he voluntarily conformed to the self-created, developmentally necessary order of development. Different is the herd-man of the Middle-European, the Mongolian man-races and the Chandalas (ape-man-breed), the pronounced herd-man-ness, the incorrigible 2kla- ven- man-ness, the animal-man-ness. In contrast to the Ario-Germanic-Germanic master-man, these have no higher sense of 2self-determination, but only the animal instinct of 2self-preservation; hence no sense of order, but boundless selfishness (egoism) and the arbitrary rule that follows from it, when they have broken the forced rule imposed on them; but they are devoid of all sense of order, when left to themselves, incapable of creating or maintaining a 2state system, yes, even only a smallest community system, which is why, in the end, each of these attempts on their part comes to an end with 2scares in blood and ashes?) Numerous examples of their history prove this (e.g. the history of the foundation of Russia), in which they sought Aryan rulers to whom they submitted themselves willy-nilly and unconditionally, but could only be kept in check by the anute. The Ario-Germanic German

demands a self-chosen leader, to whom he willingly submits, while the Mongolian or Mongolian half-breed demands a master, to whom he submits willingly and unconditionally, stubbornly bearing the inevitable yoke, which he strives to throw off as often as possible, in order to intoxicate himself for a short time in animalistic lust for seething blood vapor, only to be forced back into his chains again, like a wild animal.

These two kinds of people are opposed to each other in all Ario-Germanic states of the world, but unfortunately the Ario-Germans are always in the minority, although they are the founders and maintainers of those states through their spiritual gifts. But it is a

blatant injustice, supported by the so-called Roman law,[††]) that these two, so oppositely disposed kinds of men enjoy together one and the same right, and that the so-called people's representations, composed of all races, by a simple majority of votes, whereby the noble race of the Ario-Germanic Germans is raped by the inferior mongrel races, and that in favor of the Great International, TO GIMstkN drr uvlks- und Lynsstirnrrrsterilchrn Linrn Great Internationslrn Kartri.

That is why in the modern state order the first most important level, that of "Jchheit" (individuality), is missing, which is simply replaced by the "broad mass of the people" - the "herd" - tacitly. That is why the education from the first elementary school to the universities of science and arts is directed to suppress all and every individuality and to breed template-like mass people, who are supposed to resemble each other like one sheep to the other sheep, in order to create a "herd".

to form a well-fitting herd. That is why the foundations established by Ario-Germanic Germans for Ario-Germanic Germans are intentionally given to the descendants of the inferior half-breeds and Tschandala, in order to make it more difficult for the descendants of the noble race to rise to the so-called educated areises. Therefore, the advancement to positions in those areises, as there are university chairs, judges' chairs, officer positions, higher civil servant positions etc., is not measured according to the aptitude of the applicants, but according to the qualification certificates of the universities, the so-called doctoral diplomas. The qualified Ario-Germanic German, who, through such systematic degradation and rape, as a result of his richer racial intellectual power, nonetheless rises to scientific or artistic attainment without those certificates, is branded as a "layman" (dilettante), or, if one can no longer avoid his intellectual results, with mild derision as "self", with mild scorn as "self-educated" (autodidact), but the higher position remains denied to him, and he must be glad, if he may serve for a dog's wage a high-ranking employee and well-paid half-breed or Tschandalassprößling as a spiritual henchman, who then fattened himself on the spiritual achievements of the enslaved noble-breed and on top of that is drummed out as -the spirit-violent one.*)

Thus, in all modern Aulturstaaten, which all without exception originated on an Ario-Germanic basis

The Ario-German is the milking cow, exploited and oppressed by the half-breeds and Chandalas, he is the degraded Son of God, cheated of his birthright, he is - to return to the infamous passage in Mos. I. 6, s-4 - the Bne Elohim, the Son of God, who saw that "the daughters of the (ape-) men were beautiful and took them as wives whom he wanted". He himself bred his enemies, the half-breeds, and these were and are and will be the tyrants on earth; because the sons of God (Bne Elohim) slept with the daughters of the (ape-)men and begat them cattle, they became mighty in the world and notorious people"?)

This, and only this, is the "danger" of the Aryans, and it can only be explained from the standpoint of racial knowledge. But one of the Aryan insights is: "When one sees the gores of the wolf, then the wolf is no longer dangerous"; i.e. when one has recognized the danger and its causes, then the danger has ceased to be danger, because with the cause one had also recognized the aims of the defense, which now has to be employed with all power and deliberation. This goal of the defense, however, is the AriNsUcht ürr Arlll-- Grrmsnrn, bzw. der Deutschen einerseits und dir reinliche Scheidung der Ldelrassr von den Mischlings- UNd

Tschandslsrsssrn andererseits. In the future, therefore, the paper certificate of qualification from a secondary school or university will no longer be required for the attainment of endowments, grants, authoritative and well-paid positions in the civil service, in courts of law, in high schools, and in the public service.

The decisive factor is not to be the results of the German schools, etc., but the results of racial studies concerning the affiliation of the applicant to the Aryan race of German origin. Prizes for Ario-Germanic pure-breeding, marriage privileges for pure-breed couples, and correspondingly other measures facilitating and promoting pure-breeding must and will be awarded, and mixed marriages between the noble race and inferior races must be prevented under all circumstances. The Ario-Germanic Germans must regain their German right on the basis of the Manu Law and the Sachsenspiegel unadulterated and expand it in accordance with the times, while the mixed-breed race people residing in Ario-Germanic-Germanic states, lands and cities must be forced into the natural dependency relationship to the noble race already assigned to them by the Manu Law as well as the Sachsenspiegel, in general by the "German Right". From now on, no non-Ario-German may hold any leadership positions in Ario-Germanic-Germanic states - of which he is incapable as a herd-man -; he may neither be a teacher, high-school teacher, judge, general (officer, army commander), civil servant in leading positions, magistrate and administrative official, etc., nor may he be a lawyer (advocate, notary public, etc.), He may become a lawyer (advocate, notary), physician, clergyman, director of a theater, an art enterprise, a bank or other institutions, but all lower civil service positions are open to him, as soon as no Ario-Germanic applicant comes into consideration for such, and all service positions, in general all those positions which, by means of template-like work, prove spiritually destructive and degrading for the noble-breed, the master man, but are most suitable for the inferior-breed herd man, in order to be able to utilize him profitably. Even in military service he must never-

?s seldom receive any, even the smallest, leader-rolls and shall be set up in departments separated from the Ario-Germanic stiompaghies etc.). In short, the whole natural order of development must be based on the strict, irreconcilable distinction between the master and the herd, and in such a way that the separation would have to begin already at school: for the master's scion, education, for the herd's scion, drill.

Ario-Germanic: education: Nkish races: Drill

But since this cannot be achieved without inner stimulation, also not by external legislation, it must first be striven for that the consciousness of one's own immortality and the constant rebirth of the I-ness to renewed human life in the human body is awakened in everyone, so that it becomes clear to everyone that he will be his own descendant, for whose welfare he has to carry out those very renewals, as I have described in detail in G.-L.-B. No. s, "Rune Mystery".L.-B. No. s, "Secret of the Runes", No. 2, "Armanenschaft", No. 3, "Rita", No. H, "Names of Nations", No. 5, "Picture Writing",*) which "knowledge" must be made the common property of all Ario-Germanic peoples, so that it can no longer be said: "After us the Flood!

On this "first level of the I", or rather the "I-ness" - as the her-

In the aristocratic feudal system and the related fidei-aommiss-lvesen, echoes of the old Germanic-Germanic clan structure have been preserved, which, however, - as required - is still in use in the aristocratic feudal system and the related fidei-aommiss-lvesen. In the aristocratic feudal system and the Fidei-Aommiß-lvesen connected with it, echoes of that old-Germanic-Germanic clan division have been preserved, which, however, must be extended to the entire Ario-Germanic-Germanic population of the Ario-Germanic empires (Germany, Austria, England, Switzerland, etc.) - transformed and developed as required.)

The "clan" (family, family group, tribe) is the basis of the people, of the state, and as I have already proved in all volumes of the G.-L.-B., which preceded the present volume (to which I refer herewith), from the clan arose in ritual division the three estates of the Ingfo-ones, the Armani and the Istfo - ones. The Ingfo-one was the down-to-earth, the sedentary; the Arman was the teacher, judge and priest, who rose above the Ingfo-ones, but still had to remain I "Sfo-one - thus standing rooted in the clan,

while theIstfo - one - the emigrant - detached himself from the clan in order to found a new settlement, in which he again became Ingfo - one, thus a sedentary and thus founder of a new clan. From this it follows easily that the "clan" formed the basis of all three estates. It was also proven in the above mentioned five volumes of the G.-L.-B. that the head of the family, the Sip- penälteste (Majoratsherr), administered the clan property on behalf of all members of the clan, who were subordinate to him as co-owners and beneficiaries, but were not his servants, and therefore were also their Mundwalt. In his court or house, all members of the clan had free speech, but he was the deciding factor, for he was the head of the house or lord. Outside of his court, in the Lentschaft (the community) however only he had seat and voice, because he represented as Mundwalt of his clan this

in the Thing. Some clan soon grew visibly, so that the homestead soon became a village - as hundreds of village names testify - a clan association, which corresponded to a lentschaft and was also regarded as such. Such a clan association recognized in the association elder probably also still the clan elder (senior or doyen -er clan), but each farm and each house was nevertheless independent, and its lord was within its district the house father and lord, and opposite the doyen again the mouth guard of his closer clan, because - he had already his "own Rau ch". Thus, from the clan naturally sprang the lentorship. Some clans, however, were for various reasons in possession of estates, which were often situated far from each other, which is why the clan association often extended into far remote areas, and was therefore scattered in several Lent-, Gay- and Gauschaften, on which the clan as such often gained and exerted a determining influence. From this ritually developed clan association

The self-confident security, which distinguished our ancestors so advantageously, and with it also that readiness to help, which let one stand up for all, all for one at any time, which standing up not only benefited the members of the clans alone, but also the members of friendly clans (one still says today "of friendship", which does not only mean related) and those of neighboring eentschaften, gays and gaue, from which the terms of the "Landsmannschaften" were derived, which we still know today also according to the name. Thus the inner essence of kinship care proves to be a strong means of promoting and strengthening the feeling and consciousness of belonging together in a sometimes quite extensive country or city area, which must be regarded as the firmest basis for that high feeling which we Ario-Germanic Germans value so highly as patriotism and loyalty to the king. This Ario-Germanic-Germanic love of country and loyalty to the king, offered from the heart by free men to their free country and ritual kings, is by no means to be confused with the servile and slave-like, so-called "patriotism" with the well-known "Anopfloch pains", which, together with all its accessories, belongs to the mixed races of herd-manhood, but was never or should never be characteristic of the Ario-Germanic people.

Immigrants, mostly of the mixed races and Chan- dalas, naturally had a hard time settling in, because the sedentary population (Ingfoons and Är- mans) met the strangers, despite all hospitality, with justified distrust, which is why they preferred to see their heels rather than the tip of their noses". The first guests - apart from warlike incursions - who introduced themselves to the ancient settlers were the merchants who bartered with them, and these were mostly of Semitic stock. The ancient, in many cases pre-Christian Jewish communities in Germania and Austria confirm

- Despite all denial - this fact, and it is probably quite indifferent whether these Semites were Phoenicians or Hebrews, since both were children of a tribe and desert nomads. These were not excluded as members of the Lentschaften and Gaye, and were therefore - for reasons of the then still living racial feeling - also not allowed to take up residence within the Gent- schafts- or Hunschaftsgemarkung, but to pitch their tents in the Markwald or at the outermost borders of the Gemarkung, from which in the course of time the "Ghetti" developed. Since, as is well known, the Semites also have a strongly developed racial feeling, so that the racial contrasts were sharply emphasized on both sides, this segregation remained in existence for more than two thousand years. The situation was different with the immigration of other races, where these contrasts were not so sharply emphasized and were not so abruptly maintained. These immigrations were rarely voluntary, but mostly forced as a result of war campaigns in the form of prisoners of war, who were brought home as servants and excluded into the boiling villages, but were serfs. By the close living together, in spite of the sharply emphasized border between free and servants, nevertheless enough clearance was offered to the race mixture and thus -the degradation of the domestic noble race door and gate opened, because "the sons of God saw that the daughters of the (ape) men were beautiful, and took the same to wives or playmates, whom they wanted" - after master right. It was not only men who got into captivity according to the law of war and booty of that time, but also women and virgins, since the theft of human beings, especially women, was often a necessity in those times, on

which the right of the "msrganatica" (morganatic marriage, see about it G.-L.-B. No. 3 "Rita

of the Ario-Germanic", page and in general page ^7 to sSO). But also hostile invasions, temporary and permanent seizures of property by the victors often enough caused disturbances in the development of racial purity and at some places of Europe and even Old-Germania they caused the emergence of that raceless mixture of peoples, the "raceless hatred", about which may be read in G.-L.-B. No. S, "Rita" on page. Among these victors who remained settled in the country or foreign peoples who stayed behind in any other way would have to be mentioned: Romans, who were settled through full five hundred years (from ^3 before to H88 after our era), and although under Mdovacar's reign Count pierius led the Roman provincial H88 from Noricum to Italy, so they may have remained enough in the country, and continued the five-hundred-year bastardization. Because of the multiple hordes of Nlongols, Tartars, Nkagyars and Slavs, which infested our regions, and although they were all thrown out of the country within a short time, nevertheless left behind bastardizing repercussions in the population. The gypsies, too, have been unwelcome guests, not without causing such effects, although they are said to have first reached Germany with their presence only at the beginning of the sixth century. Century for the first time Germany with their presence to have gifted. The Thirty Years' War, the Turkish and French wars then did their part to complete the chaos, so that there are only a few racially pure areas left in Germany and Austria, which must be well guarded and protected from further bastardization with all kinds of nuclei as plantations for the necessary breeding of the Ariogermanic race.

This intrusion of racial chaos was the cause of the apparent decline of the Ario-Germanic population and of the real decline of the German language, and of the fact that the formerly Ur-ario-Germanic territory, which extended far beyond the borders of Europe into Asia, is today confined to such a narrow area, while all European peoples

and languages exist on an Ario-Germanic basis and are still held today by adulterated or enslaved Germanic peoples, namely by those "mighty (tyrants) on earth, the infamous people" who have emerged from the intermingling of the noble-raced with the daughters of the (ape-)men, as it seems to be so in that ancient fragment of human-historical record in Moses I, 6, s-H. enigmatically, clearly appears. For "without" these "tyrants and infamous people", who are Aryan-Germanic, but bastardized descendants of those mongoloid mixed races, those very mixed peoples would not be able at all to preserve and govern themselves; but they also know very well their inferiority in the honest competition with the Ario-Germanic and therefore they seek to destroy the same with the force of the greater number or to rape them by cunning and fraud. And today more than ever the extermination struggle of this inferior half-breed, the herd-manhood against the master-manhood of the Ario-Germanic noble race rages on unweakened, especially in Austria, where Ario-Germanicism is severely threatened by North and South Slavs, by Magyars and Italians, without finding the protection due to it from the government. For thus the advantage of the Great One International Party, which is the leader of the

The "one herd with the one shepherd" is the unalterable image (ideal) of the "one herd with the one shepherd", in which frame - just the master-man does not fit, and therefore must be destroyed. And because the Aryan-German, whether Englishman or German, Dutchman, etc., is regarded as the representative of the master-man, therefore the hatred and therefore the trampling of those mongrel peoples under the leadership of the Great One International Party against all Aryan-Germanic people. The German War of 870/7 was viciously instigated, for example, by Jesuitism, which expected Germany's defeat and had therefore already organized the Pope's declaration of infallibility with all its accessories as a victory celebration, but was disagreeably disturbed by Sedan, so that the Sachs had to be brought to a somewhat hasty conclusion. If one considers that Islam leaves no means unused to achieve its goal - world domination with spiritual and material power - and thereby always shows itself ready to be yielding to liberalism, if it just fits into its events, then it seems not to be rejected out of hand that the liberal press, whose task it would be, It does not seem obvious that the liberal press, whose task it would be to expose the Jesuit fallacy, but which lets it happen in silence, is either bribed outright by Jesuitism, or that - as already mentioned several times - Jesuitism and liberalism make common cause, in that Jesuitism and liberalism - these apparent polar opposites - find their common apolar balance in the One Great International Party. - All oppositions between Jesuitism (alericalism) and liberalism (plutocratic Judaism) are only a fraud in order to deceive the peoples, people's representations, governments and dynasties about their world-general destructive addiction harmful to the community of nations.

But back to the clan division after this necessary digression.

tzandwerker settlements.

5 Just as the Jews built their "ghetto" outside of the Eentschaft, similarly other strangers who wanted to settle down or take only temporary residence were forced to settle outside of the Lentschaft borders. This is how the artisan settlements came into being, which still resonate in some place names. Also ostracized tribesmen met the fate to settle outside the Lentschafts borders - in the Nkarkwäld or on the tzaide*) - which is also reminded by names of still existing or

already lost places, some of which even remind us that either illegitimate or dishonestly born, maybe also those who sprouted from a "merganatica", might have been the founders and first inhabitants of those despised places. If scorching bands of northern burners, possibly scattered remnants of a Congolese or Slavic horde, settled somewhere, perhaps even in a plundered village after the murder of its inhabitants, it soon fell into disrepair of its own accord due to the anarchistic nature of the new inhabitants, The neighboring communities were only too soon forced to restore order and to drive the troublemakers to couples, whereby the majority was slain, but the rest fell into serfdom, which again did not diminish the danger of bastardization of the Ario-Germanic tribal population.

Due to these alien components, which penetrated into the Lentschaft itself as well as into its neighborhood, the latter striving to free themselves from dependence and to attain at least equal rights with the sedentary, in the course of time those groups sprouted, which bring their special advantages to bear.

and thus the formation of parties had come into being. The differences of opinion were not yet dangerous, for the foreign components were too weak to prevail in the long run, since both Lentschast and hunschaft, even the Gauschaft, were still too uniformly minded to be misled by such encroachments on their tribal rights and customs. With the appearance of the first Roman

Catholic messengers, things changed, when the new doctrine tore apart the unity of the tribal population and divided their opinions into two camps). Probably the unity of the tribal population was still strong enough to intervene. The calanders were

formed (G.-L.-B. No. 2, "Armanenschaft", p. ^2 ff.), but this was only of a postponing, not of a remedying effect, for the Roman ecclesiastical emissaries, accustomed to the Roman intrigue and well experienced in it, soon saw their advantage, and used the displeasure of the inferior servants and settlers, who depended only on the right of alienation, in order to act as their liberators, by throwing into the masses the falsified word of the Gospel, which

reads: ^Before God all men are equal I" At that time you were born Linr Great International Cardrrn and you Ario-Grrmaurn mrrdrn rrst then will be happy wrnn your Linr Great Intrr- nationalr Karin smashed and in all wound zrr-.

streut stin wird. But this curse-worthy Line Great International Party was only born, it was still in diapers, but it grew and prospered to the same extent that Ario-Germanism lost strength. Soon came the Roman (U n -) Law with its curse-worthy favoring of the movable property against the immovable property and the other beautiful things about which I have already spoken in detail in G.-L.-B. No. S "Rita". And dss all in Arm-Germania rinMführen succeeded only by exploiting the discord between the tzrrrrn- race and the tzrrdenrasse, and therefore such only that cursed Line Graste Internationale Kartei can be defeated and destroyed by closest union of the Arm-Germanic to the Einige Edelrasse and its Meiterbrstehrn and Wiedererstehen is nur durch strengst gehaltene und durchgesiihrtr Frrmdrngrsrtzr gegen dir mongoloiden und negroiden Mischlingsrassrn und dir Tschandalabrut hintanzuhaltrn.

But since every power capable of unified development is a thorn in the side of that One Great International Party, it did everything in its power to break the power of the Lippe and of the "friendship" - namely, of the magistracies affiliated (related by marriage) to the Lippe, and so, under her cursing influence, that second level of the Gau constitution, namely the level of the Lippe, was publicly disregarded, but secretly destroyed by instigating and nurturing family strife, so that almost the prediction of the wala (Völuspa ^5-H8) threatens to become truth, which reads:

How we Ario-Germanic people as Germans are able to rebuild the clan, has been shown to us by a modern Armane, Regierungsrat Dr. zur. Aoerner in Berlin - to whom we are therefore highly indebted - has shown us in an experienced manner by exhibiting his "Genealogical Handbook of Lusatian Families as a German Genealogical Book" next to the well-known "Gothatian Yearbooks" (of noble families), and that in already eighteen strong volumes, which will be followed by five more volumes in the course of this year.) With unusual diligence, great skill and well-founded expert knowledge he has secured the family history and family spread of a large number of German bourgeois families and thus laid the foundation for a renewed genealogy, from which hopefully quite soon a renewed power-conscious genealogical division will crystallize, in order to give birth to the Ario-Germanic nobility of the future, which shall be nothing more and nothing less than the reborn Ario-Germanic-Germanic noble race of the master humanity. For this noble-breed master humanity now to establish the recognition of the second level of the Gau constitution, the level of the kin of master humanity with the herd humanity subordinated to it, is the task of the renewed Arma-

nenity. How far the nobility existing today‡‡) will be usable for it, its behavior will let recognize only.

It is understandable that on the basis of the knowledge of the laws of rebirth (G.-L.B. No. s, L. 67 ff., No. 2, p. s2 ff. and No. 3, 2. s68 ff, s80 ff.), the establishment of bourgeois hereditary estates must also be begun, in order, on the one hand, to make the noble race settled again, to protect it from impoverishment through usurious exploitation, and, on the other hand, to counteract the threatening depopulation of the flat country and the decline of the Ingfo-onentume. Again, the "housefather" or "lord" will be the mouth-holder of his lip-but only if he has his own smoke-while the unelected has no voice, can neither vote nor be elected (therefore has neither active nor passive suffrage), and is subject to the nlundwaltschaft of his lip-head, and if one is no longer living, that of his doyen or ltam- mes elder. Likewise, all half-breeds belonging to the servant class, as well as the apprentice boys and assistants who were born to the master class and are to be educated to it, are directly subordinate to the "head of the household" or "master"; on the other hand, those belonging to the female sex, who are directly subordinate to the woman, are indirectly subordinate. The female auxiliaries are also divided into the maids belonging to the subordinate half-breed race, and the apprentice girls and officials belonging to the noble race, insofar as such should later occur in a different line than that of education within the ritual framework for the cultivation of higher women's duties and women's rights.

Sir plMhärigrn of the Mchlinssrassrn are therefore not without rights, although they do not have master rights, such as the right to vote, the right to be elected, the right to be elected, the right to be elected, the right to be elected.
If they are to be granted the right to acquire real estate, to obtain leading civil servant positions, officer positions, or to become teachers and judges, then heads of important undertakings, they shall nevertheless have all other rights guaranteed and shall be under the protection of their own guardianship authorities, before which deputies from their wits shall be heard and shall be given justice "within" the framework of the law. They have conditional freedom of movement, cannot be expelled from the place of their residence without substantial reasons, and can change their

residence and jurisdiction with the approval of their guardianship authorities, if the previous and the intended future home municipality give their consent. They may not emigrate until they have been discharged from their previous municipality of jurisdiction, unless there are civil or penal obstacles which must be removed sooner. Immigration is subject to the approval of a municipality as the authority of jurisdiction for permanent residence. They are free to engage in handicrafts and to acquire and exercise the right of master craftsman, and they are permitted to engage in small trade*) in the same manner, but they are not permitted to engage in wholesale trade, nor are they permitted to engage in large-scale commercial operations, either as independent proprietors or as managers in the name of the owner. Sciences and arts - as the prerogatives of the master race - are denied to them as well as the attendance of the lower, middle and high Armanenschulsn (middle schools, grammar schools, colleges, academies), and only the elementary schools intended for them, lower (registering) civil service positions and servant posts are open to them. In the army they have to form their own companies under the leadership of Ario-Germanic officers and sub-officers. It is

However, any conjugal or non-marital union with members of the noble race is strictly forbidden to them, and iron laws with inexorable consequences are in force, which will be discussed in detail elsewhere.

All these here only cursorily sketched basic regulations concerning the clan division - which is not the task of this book to work out completely, but is reserved for a later time with the cooperation of appointed Armanians - have only the deliberate intention:

s. To preserve the Ario-Germanic race, especially in its German branch, from further decline, to maintain and increase its present stock of wholly or almost pure-bred members as a planting stock for purposeful pure and high breeding.

2. To prevent any further bastardization by strict marriage laws and to prevent intermarriage or extramarital mixing with inferior races by strictly enforced laws.

3. To reintroduce the old Germanic clan structure for the noble-breed gentry to the greatest possible extent and to give it legal validity, in that only "house fathers" are considered to be of age and entitled to their own full civil rights, and are entitled to vote and to be elected.

Only members of the Ario-Germanic master race enjoy civil liberty and German civil law; members of the inferior mixed races are subject to the Alien Law and are excluded from all civil master rights.

5. Civil lrbherrengütsr - similar to the Fideikommißgütern - are to be established, which are indivisible, as well as, according to German law, a Lrbfolgeordnung is to be created, which limits the freedom of testamentary dispositions (wills) only to smaller gifts, which do not diminish the main property.

6. Each head of the house, respectively each doyen (head of the tribe) is obliged to create, keep and inherit an inviolable and inalienable clan archive like a clan chronicle (respectively tribe archive and tribe chronicle) under supervision of the lentschaft administration,*) respectively the hunschaft administration, if necessary even of the higher administration levels, if the importance, extension, property etc. of the clan or the tribe should require it.

7. All this for the purpose of strengthening the clan feeling again, in order to ennoble it to the genuine Ario-Germanic love of the fatherland, to the genuine Ario-Germanic loyalty to the king, in order to raise the consciousness of belonging together of the whole people, to steel it, in order to enable it to repel everything un- manically foreign.

Therefore the Ario-German, when he is accepted and exempted as an apprentice at the age of seven, must take a solemn vow to this effect, which he renews just as solemnly as a youth of fourteen when he is promoted to journeyman - in an extended form, whereupon, as a lVehrmann of twenty-one years, he takes the oath of allegiance and lVaff, and on his elevation as master after his completed twenty-eighth year, on which occasion he receives full civil rights from his Tentschaft, he first takes the full oath of citizenship. <It is an absolute necessity that in the Armanenschaft the Ario-Germanic loyalty to the people in its two forms, as loyalty to the people and as loyalty to the Emperor and his dynasty, should receive a very special cultivation, in order to be perfectly prepared for the coming times, when the One Great International Party, in order to defend and maintain its position, will send anarchism into the foreground to spread confusion and terror. Therefore, the Armanian community must secure the Emperor, in whom it recognizes not only the Armanian of the state in question, but in him the visible Arahari as the representative of the invisible Arahari and therefore in him the inviolable head of the Armanian community, and in him Ario-Germanicism in general against assassination attempts of the Tschandala, according to the principle

"One for all, all for one!

Therefore, the wording of the oath of allegiance, which the master must take at the time of his elevation and at the same time when he receives full civil rights and duties in his elevation, is as follows:

"I swear to God Almighty, to the invisible Arahari and to the visible Arahari, according to the Armanian right of allegiance and allegiance pledge, to my Arian-Germanic people, and to his poor-Germanic Emperor Bönig) to uphold and maintain unconditional German manhood at all times, to stand at all times under the umbrella and protection of his sacred Ichyrit, and voluntarily and without being asked to do so, to join my clans and companions wherever danger threatens him, in order to strengthen or form his bodyguard and to cover him with my own suffering and life, goods and courage, as with a shield, be it against internal enemies during uprisings, be it against external enemies in the event of war, be it by day or by power, summer or winter, as far as it is necessary.
Fire flames, Lrür greens, My thin, ship strides, sun melts the snow, winds rage and the waters roll their billows to the sea, yes samir KrahарN"

Only on this thus strengthened clan level a likewise strong community can build up as the third administration level of the lentschasts or communities, we have already got to know this - as the first level - above Leite Ss. According to what we have seen so far, an eentity or community will offer us a completely different and clearer picture than it appeared to us on page 6Z. Only noble-bred gentlemen, and among these again only the "house fathers" who "live in the Eh" (G.-L.-B. No. 3, "Rita" p. s52 ff.) are considered as "full men" (G.-L.-B. No. 3, "Rita", L. 1,8s-s87) and are therefore fully entitled, capable and eligible. Only such a one has admission, seat and vote in the Thing, i.e. in the council of the municipality or the Eentschaft, to which position without further Nkachterteilung (by election or appointment) his dignity as "house father" or "gentleman,

who has his own smoke", qualifies, while he is today nothing more than a "voter" (respectively: Stimmvieh), and this dubious would with each Nkongoloiden, Negeroiden or Tschandala together his estimable own calls. Only in the Thing he elects twelve councilmen, namely eight for the outer and four for the inner council, of which each has his quite definitely circumscribed area of activity.

Since these twelve AatMSNNkN, apart from their titles, always have the same number Twelve through all levels up to the Reichsrat or the people's representation (parliament), and always have exactly the same determinedly circumscribed spheres of action, the result here is again the distribution of business in accordance with the order of emergence in ascending and descending order.

gender increase and collection from level to level upward to the center of the whole, or to use the usual foreign expression, "the decentralization under the rule of a central idea."

The twelve councilmen of the Lentschaft or the municipality thus consist of the inner or narrower council and the outer or wider council. The inner (narrower) council is formed by the mayor or Schulze and three Schöffen. We will talk about the importance and duties of these four members of the inner council later. The eight members of the outer council have - as already mentioned - each a certain limited sphere of activity (a so-called department, similar to the ministers working today), so that each of them has to direct his attention and activity in a certain direction, while all together close the ring. Since each member of the Tentschaft knows exactly the councilman and his office, communication is easy, since he does not have to answer all questions, as today's municipal and city councils, Landtag and Reichsrat deputies do, whereby an infinite amount of pointless effort and precious time is wasted, but only has to receive requests and give answers within the scope of his sphere of activity. Let us now look at the clearly defined spheres of activity of the eight councilors, to which - in order to identify them provisionally - we will attach the following titles of office:

s. **The People's Worship:** The Istfo- onentum, the nutrition and the occupational types of the people, as: Trade, commerce, market and nutrition of the people.

2. Drr Sjpprnwahrrr: He is in charge of the supervision of pure breeding of the breed, therefore the clan archive and health care.

3. Drr Wrhrmachtswahrrr: The security system (policing) and herd humanity.

q. **The Treasury:** Race management, banking and mortgages, foundations and public welfare.

5. The tzrilswahrrr: Popular education, schooling, popular morality, fine arts, religious studies and cult.

6. Drr Wristumswshrrr: Science, higher education, statecraft, history of grts, library, collections.

7. Drr Kkchtswahrrr: Civil law, criminal court, arbitration courts, advisory offices, legal protection.

8. The Lsnüwahrer: land distribution, land and house ownership, agriculture, forestry, mining and livestock.

Similarly to these eight councilmen, the örkl **lay assessors** also have their special spheres of activity,*) namely (also here the following intemperate titles shall apply for preliminary identification):

a) **The tzkilswlllter:** Lr has to cultivate the knowledge of cognition (intuition) and for closer consultation the clan guardian (2) and the salvation guardian (S) are assigned to him.

b) **The Wristumswaltrr:** Lr has to maintain the memory knowledge (intellect) and for closer consultation are assigned to him the people's keeper (s), the treasure keeper (q) and the "weist" mswahrer (6).

e) **The jfrmwaltrr:** He has to cultivate the knowledge of cognition (intuition) and the knowledge of memory (intellect) in unison, he establishes the "polar balance between the guardian of salvation and the guardian of wisdom as the impartial third party, as the judge, the decision", which is why he only casts the last vote. For closer consultation are

He is assigned the military guardian (3), the legal guardian (7) and the land guardian (8). He is also in the prevention of the mayor or Schulzen his deputy.

The head of all councillors, with whom he acts "selbzwSlft" according to ancient Germanic custom, is the Mrgkrnmstrr or, according to the old title, the "Schultheis" (Schuttes, Schulze); he only hears and decides; If he does not dare to make a decision in an important matter, he can seek advice from the next higher level administration (the union, gay or district administration), or as it was called in the old law, "he takes his turn there" (as to the higher instance or level). He is the Wundwalt of his Tentschaft (community) outwardly, as the house father or the lord, who has his own smoke, is for his clan in the Lentschaftsthing. Therefore he is as such with his three inner or narrower councillors or Schöppen entitled to sit, vote and elect in the Gau- or hunschaftsthing, in which he represents his Tentschaft and exercises his rights for it. The other eight councillors and the other citizens of the tenthood also have a seat in the hunschaftsthing, but only a consultative vote on request, since all their votes are united in their Wundwalt and its three inner councils.

In the following "errten Lbrnr der tzunschsfts- (Gay- or Bezirks-) Wallung, which we got to know above, page 62, as the second level, now again twelve councilmen are elected with exactly the same - only correspondingly extended - sphere of action, as on the Tentschaftsebene, whereby the Gbmann is to be addressed with his ancient designation "tzllll", instead of as in the Tentschaft as Schulze or Bürgermeister. The titles and the spheres of activity of the other eleven councilmen remain - as already noted - the same as those of the Lentschaft level.

However, the "h un " is not an elected dignitary, but a state-appointed and appointed official under the title of a district captain. It is self-evident that the hun- schaftswaltungen, as well as the next higher Gauschaftswaltung, will again be filled by elected dignitaries, in order to be able to establish the old Germanic Gau constitution in its entirety, and will explain itself completely at the end of this section.

The next higher fÜNstr - today third - WgltUNgS-- rbenr is that of the Gauwallung, the Gaugrafschsft or the Areis. Also for this level - exactly as in the lower levels - twelve councilmen are elected, exactly under the same titles and the same sphere of activity as in the preceding levels. At the Gauschaftsthing (Areistag), the "Hüne n" together with their three closer hun councillors have seat, vote and electoral rights in the name of their hun shank, which they exercise in the name of their hun shank as its Wundwalte, while the Lentschaftsschulzen and Schöppen have seats in the Gauschaftsthinge, but only advisory stinnne by call, since their votes and rights are united in their hun and its closer council. The citizens of the Tentschaft have the right to participate in the Gauschaftsthinge*), also the right to express applause or displeasure, but they do not have a vote, since they have their votes united in their hun and also represented by their Schulzen and its three Schöppen still the advisory vote. Just as the dbmann of the Lent- schaft is called "Schulze" or "Bürgermeister", the obmann of the hunschaft is called "hun", so the obmann of the Gaugrafschaft is called "Gaugra f", which of course does not mean a noble rank in the value of today's count title, but merely a designation of office and dignity. Also the present Gau administration is not formed by elected dignitaries, rather it is

The old counties are administered by state-employed and appointed officials under the direction of a county governor and, in the case of particularly large counties, under that of a county president. While the old eentschaft and hunschaftsgebiete are mostly still preserved in their old boundaries, this is only very rarely the case with the Gaugrafschaften, where often even the old names and boundaries are hardly known, because the later Arsis divisions received other boundaries for various reasons and thus the meaning of their old historical names ceased and the name fell into oblivion. However, it would be advisable to restore the old borders and territories of the Gaue only in rare exceptional cases, since the present delimitation probably occurred for necessary reasons and already became a habit. It is different with the names, since the present Areise are only insufficiently named, while beautiful, substantive, ancient names of historical and folkloric high importance still exist or are remembered and provable, but have been put out of use. For some regions, of which the old name is lost, a new name is searched today, in which naming, unfortunately, out of ignorance of the historical meaning of a name, mostly the most meaningless one is chosen, because it happens to "sound nice" or for some other reason not belonging here. There could be told delightful details from such name-giving deliberations, if space and time were available for it. But these very cases prove how necessary it would be to maintain the old Gau constitution in order to awaken and strengthen the self-confidence of the individual citizens, which must only be based on a strictly observed historical and genealogical foundation, which must also have an effect on the names, as a knowledge necessary for development.)

With the next higher stchstm - today fourth - Wsltungsedrne is reached that of the LsnLrswsltung ss. 65), which is usually administered by a governor - more rarely by a sovereign prince. The governor is at the head of a many-membered body of officials, while elected deputies form the Diet in the manner of a popular representation. Since neither the counties (gayes or districts) nor the counties (areises) have elected representatives today, the Diet hangs

in the air, so to speak, since it lacks the necessary bases for development in the popular representations of the fourth and fifth administrative levels. Its other structure is also contrary to the natural order of a people's parliament, for such a parliament knows no divisions to the right and to the left, to the center, etc., since such a parliament may not know any parties, because it must stand above the parties. The number of deputies is also far too large to be able to work profitably.

which supermajority, standing in the service of the One Great International Party, aims only at the physical seizure of power by a majority of votes and, in its so often divided and fragmented party groups, only confuses the situation in order to cloud the waters - to the benefit of the One Great International Party and to the detriment of the welfare of the people and the country. After about sixty years of existence of the provincial parliaments in their present form as representations of the people, they have proved to be just as untenable for the future as their predecessor, the constitution of the estates, and are today already ripe to pass away from the scene of their activity without a sound, as was the case with the constitution of the estates sixty years ago.

In accordance with the original Germanic-Germanic Gau constitution, the regional administration, which belongs to the sixth level of administration, must be built directly on the fifth level, the Gau administration. The Landthing, in which all Gaugraves and the three inner Gau councillors have a seat, a vote and the right to be elected, in which all Huns and their three inner Gau councillors have only a consultative vote and all Schulzen and their three inner Tentschaft councillors or Schöppen have their seat but only the right of applause and disapproval, elects again twelve councilors - who in this level are called aldermen - under exactly the same, only correspondingly extended, spheres of activity as we already got to know in the lower levels.

The next higher l seventh - today fifth - level of government is the Nkichsthing, formed from all Landthingen of the sixth level, out of which it must grow in a developmentally necessary step-by-step conclusion. What we said above about the representation of the people in the Landtag, is valid

in an increased way also by the representation of the people in the Imperial Council, which is why we do not want to say any more about it here, referring to what has been said repeatedly.

The Reichsthing is formed in exactly the same way as the Landthing from the lower level standing first to it, in that all governors (or sovereigns) and their three closer Landesräte or Landesschöppen have seat, voice and right to vote and are electable. All Gaugrafen with their Gauschöppen or inner Gauräten also have a seat and an advisory vote without the right to vote, while the Hüne with their Hunschaftsschöppen (the three inner Hunschaftsräte) have a seat but no vote, but can express their approval or disapproval. This Reichsthing elects now again jwiilf aldermen for the keichsrat, namely their four for the narrower and their eight for the outer Reichsrat, with exactly the same office names and spheres of activity as in the lower levels. As in the Lentschaft the Gbmann is the Schulze (mayor), in the Hunschaft the Hun, in the Gauschaft the Gaugraf, and in the Land the Für st or governor, so for the Imperial Administration the Gbmann of the Imperial Council is the "Chancellor". But just as the Schulze in the Lentschaft, the Hun in the Hunschaft, the Gaugraf in the Gau, and the Fürst (Statthalter) in the Land is the lord and master, just as little is the Kanzler in the Reich, for he, as well as all Gbmänner of the lower levels untsrordneten to him, recognize as their overlord the deity ruling in law, whose symbol is the sun, and whose visible representative on earth is the "German Coni g" (or emperor), in whose name they hold office, and who, in this sense, has been with the Ario-Germans since ancient times. rtages was called by the Ario-Germanic people as s.ch-e-r-"2s rahari". The KrahM- sdey-,German King or

German Emperor)*), however, is not elected, but raised to the throne by his birthright, and if the case should arise that his tribe and his clan would die out, then - since time immemorial I - according to Armanrecht the duty is imposed on him to appoint his successor as future German King (Emperor) himself.

More about that later; but now back to the Reichsthing and the Reichsrat as the seventh administrative level.

At the head of the Reichsthings and the Reichsrat stands as Gbmann the "Chancellor", whom one could also address as "Reichskanzler", with his three narrower or inner councils, the three "Reichss chöppen", which would have to act individually - exactly as explained above, page 9l - u) as "R e i chs - H e i l sw a l t e r", b) as "Reichs- lveis tumsw alter" and e) as "Reich s-Fem- walter", whereby the "Neichs-Mils- wslter" is the Reichs-Sippenwahrer (2) and the Reichs-Heilswahrer ss), the "Arichs - WnstUMSwalttr" the Reichs-Volkswahrer sl), the Reichs-Schatzwahrer (q^) and the Reichs-Weistumswahrer (6), and finally to the "Nkichs- Mmwallrr" the Reichs-Wehrmachtswahrer ss), the Reichs-Rechtswahrer (7) and the Reichs-Landwahrer (8).

This inner Äeichsrste - whose orderly connection with the outer Reichsrat has been shown here - is supported by the outer Reichsrat, whose extended spheres of activity according to the list on page 92 are shown here:

1. The Cup of the People: To him is subordinated the direction of the nourishment of the people as the Ingfoonsntum by means of their occupational types, as: Trade, commerce, transport

The government is in charge of the food and market system, and thus also of food procurement in order to prevent inflation, etc., as well as of the actual immigration system and the management of emigration.

2. The **Stichs-Lipprnwahrrr:** He is responsible for the

supervision of the breeding and care of the master race and thus for the management of the Reichs-Sippen-Archive, as well as for the management of health care.

3. The **sting wkhrmschtswghrrr:** Defense, army and other security systems for protection and protection, as well as the herd mankind.

H. Der **Stichs--Schkchwahrer:** Die Reichsgeld- gebarung, Bankwesen, Geldsinrichtungen, Hypothekenwesen, Siftungswesen und öffentliche Wohltätigkeit.

5. The **Stichs-Hrilswshrrr:** Volkserziehung der Herrenrasse und Nkassendrill der Herdenrassen. Religious cult and religious science, folk morality, fine arts.

6. The **stitch-Wristumswahrrr:** Science, higher education, state art, state and world history, libraries, collections.

7. The **Stichs-Krchtswahrrr:** Civil and criminal law, arbitration courts, advisory offices, legal protection.

8. The **Stichs-Lsndwkchrrr:** Land distribution, land and house ownership, agriculture and livestock, forestry, wsidwerk, mining.

By this in all sirdrn Lbrnrn completely glrichdlridrndr Glikdrrung is now a strictly factual unhindered traffic between the individual levels, as within the same level between the individual offices without loss of time and waste of work made possible. If any tentorship needs help, or any institution from state or national funds, or if it has any other concern, even if it only needs advice, the councilman concerned sits down in its sphere of action 7*

If the matter comes up, he either contacts his closest councilmen of the same sphere of activity, or - depending on the type and situation or importance of the case - he immediately contacts the corresponding councilman of the hunschaft, the Gauschaft, the Land or the Reich, bypassing all other troublesome, time-consuming and costly ancillary offices, He is then sure to be understood and understood as an expert by the other expert, whereby the fulfillment of his wish cannot be hindered by any objections or other obstacles from other sides. Conversely, the Reich Councillor of a certain sphere of activity, e.g. in railroad matters (i.e. No. I, Reich Councillor) wishes an expert opinion; he writes it to the Land, Gau, Hunschafts and Lentschafts Councillors and asks for their expert opinion, and he has it in the shortest possible time, free of all obstructive ifs and buts. Or, some citizen of the Lentschaft has created a valuable collection of geological, genealogical, local and regional historical etc. significance. But since it has outgrown its capacity, and he is no longer able to care for and maintain it, there is a danger that this collection will be sold abroad and fragmented, although it would be valuable and irreplaceable for the Gau, even for the country, if it were lost to the Gau or the country. (The present administration of the country is much too ponderous and much too much hounded by all kinds of obstructionism of the Great One International Party - what is called party politics - to have the concept, mind and money for such "impractical things", and so after years of muddling about, such suggestions remain undone and the collection goes to America, whereupon some feuilletonist (for a line fee of ü 3 Heller) lets out a howl of lamentation in some Nkorgen paper, where-

but with that the matter also has its end-*) If, however, such a case would come into question, if the Gau constitution aimed at here would already be in effect, then, for the time being, the councilman of the Lentschaft concerned, namely: No. 6 of the Ghent Weistumswahrer would immediately get in touch with the Ghent Schöppen as Weistumswalter and would also consult with the

Schatzwalter No. h. The Ghent Council would most likely acquire the collection at short notice and appoint the owner as its Walter (Kustos). The council of the gentry would most likely acquire the collection at once and appoint the owner as its custodian. Assuming, however, that the Gentschaft had no money, which - as we will see later - would hardly be conceivable, the Gentschaft's guardian of the wealth would quickly turn to the Gauschafts- and Landes-Weistumswahrer, and there is no question that the former, but certainly the latter, would immediately arrange the purchase, without first having to go to the seventh level, to the Reichs-Weistumswahrer or even to the Crown. And all this without detours, without "why?", "wherefore?", without intercession (protection), without catcalling and groveling, without daily allowances (diets) including appendix.

If one will follow the deeply founded proposal, which the several times mentioned highly deserved researcher, Dr. Jörg Lanz von Liebenfels in his Gstaraheft Nr. 22: "Vom S t e u e r - e in tr e i b e n d s n zum Dividen- den-zahlenden Staat" irrefutably discusses, to which important writing I hereby repeatedly refer, then one will also understand that the term "national debt" is a sheer nonsense, and by those who invented it, the most ingenious of all frauds, which have ever been perpetrated by the One Great

International Party have been concocted. But a sentence of the army says: "If one sees the wolf's tips, it means no more danger", i.e. if one has recognized the danger, one also recognizes the means of defense. Now that Dr. I. Lanz v. Liebenfels has proved that the concept of "national debt" is nonsense, and therefore no longer dangerous, the future Gau administration, proceeding according to his instructions, will, after a short struggle with the Chandalas, bring it about that the national debt will be paid off, that taxes will gradually decrease and finally disappear, and in the foreseeable future the citizens of the state will be paid shares in the state's profits. That our opponents make this out to be a utopia and try to ridicule it is self-evident and their right. But those who are capable of thinking should get hold of this little paper (it costs only HO Heller or 36 Pfg.), study it and judge for themselves; they will then easily see that this proposal

is not only feasible, but that it must, as a natural necessity, be realized.

Without further discussing the classification of these twelve-part upheavals in the seven levels and their interrelationships, which are so obvious that anyone capable of thinking will be able to probe them with any example, only one point should be mentioned, namely' the delegations now meeting in Austria, In these delegations, the haggling over the approval of loans must deeply upset every true patriot - I deliberately do not use the word "patriot" - and the presented inadequacy of our armed forces must touch him in the saddest way, especially since funds are always approved for other far less important, even harmful things, according to and beyond need.

On February 7, ff-l i, the joint minister of war, Freiherr v. Lchönaich, saw himself at the meeting of the

Hseres Committee of the Hungarian delegation in Ofen-Pest prompted to speak, among others, the following words:

"For the time being, allow me to deal a little more closely with the individual parts of the budget. In my earlier exposés, I have pointed out, in each case at a prominent place, how much our armed forces have so far fallen behind due to the inadequacy of personnel and material resources, and how we, condemned to life-threatening stagnation, have fallen behind our neighbors. And the army administration has a lot of such backwardnesses - not through its fault, let us say right away. They are all the backlogs that have accumulated in the course of time - due to the insufficiency of means - and had to be dragged on from year to year as an impediment that was felt to be heavy anyway. Thus, the present budget is also intended to bring these conditions at least to some extent into order, and thus it is characterized in three directions, namely:

"As an action for the most expedient elimination of arrears, for the reorganization of the estimate in budgetary respects respecting price differences, and, as I have previously expressed, as a measure for the desired perfection of the Army."

"These are requirements which are contained in the four budget parts mentioned at the beginning in the corresponding material structure," etc., etc., etc.

This devastating tragedy of the situation, which forced the joint Austro-Hungarian Minister of War to make such a shameful confession in order to plead, haggle and act in order to provisionally maintain the military capability of Austria at the required level of the times, this devastating tragedy is only trumped by the further tragedy, which can no longer be surpassed, which consists in the fact that the so-called "war ministers" of Austria and Hungary are not able to keep the military capability of Austria at the required level of the times.

patriots did not immediately approve everything without debate in order to let their fatherland meet those requirements, but there still party politics.

It is not a question of making plans for conquest, not - as a popular mocking word of the Chandalas suggests - of "playing at soldiering and arrogance", but of the highest duties of the future, for only the strong and powerful state is the guardian of true peace.

And because this realization has also dawned on the "One Great International Party", it is stirring up the tax bearers against the army proposals, is having its protective troops, the poor seduced socialists and their followers, disfigure anti-military demonstrations in order to force disarmament, knowing full well that this is treason. When Louis XVI disarmed his two Swiss Guards, the Revolution broke out, offering him to the guillotine as the scapegoat of the "One Great International Party", after this same "One Great International Party", in tireless diabolical malice, had enervated and incapacitated the royal house by flattery and lust for centuries. It was they who lined their pockets while the "raceless Lhaos -er Tschandala" raged against the Aryans; the Aryan characteristics of blue eyes and blond hair were enough to be guillotined at that time! And the success? Boundless anarchy, complete exhaustion and impoverishment of the people*) and Napoleon's tyranny! N)ien offered in the f3th century a similar

Drama on a narrower scale: The patriotic, i.e. Ario-Germanic city administration was overthrown in a revolt, by the mob and the Ario-Germanic councilmen, Vollauf (mayor), Aunz and Rampersdorfer were beheaded. The mob, namely the mongrel race, (today one would say the social democracy), seized the city administration and elected mayor and council from among them. But already after nine months they had run away and were forced to recognize Ario-Germanic, respectively patrician administration again. - And in the last few years, of the many attempts at socialist takeovers of municipalities, factories, savings banks and similar institutions, which would always be trumpeted with great clamor as modern liberal achievements, most of them have collapsed and the few still existing are in the process of dissolution, This is, of course, carefully and wisely hushed up by the social-democratic side, because it is not given to the half-breeds as herd people to lead and promote a common work, because the half-breeds and Chandalas have never had a state-founding and state-maintaining power. This only so incidentally remarked, the reason why there never was,[§§]) is or will be a Jewish state and why all the

The Aryans are the only ones who have failed so miserably in their attempt to create Jewish colonies. All historians of all times and of all peoples unanimously and without exception recognize only the Aryans as having the power of founding and maintaining a state, and this unanimous judgment of recognition alone therefore confers upon the Aryan the right and the duty of the master-man and naturally commands that all others be subordinated to him as herd-men. Las

is the Folarschlust Srs Meltwillens, drr m fulfillment grhrn wirb, because rr in fulfillment grhrn mnst l

We have already indicated above, page 27, how the "Line Great International Party" consciously and treacherously raises the "Yellow Peril" and already today uses it as a scare and threat to the Ario-Germans; but we have an even far closer European danger in the growth of Russia on the basis of the Testaments of Peter I. the Great and Catherine II of the Russian Se- miramis, which wills are based on the art of conquest and appropriation to which Russia has remained faithful for more than a quarter of a millennium! We know, moreover, how the southern and western Romanic and Celtic states are always lascivious and ready to pounce on Ario-Germania, and how they so mephistophelianly overpower the present-day weapons of war with genuine Waelian perfidy that Ario-Germanic war has become an impossibility, because they are no match for it, and therefore they inject into the war that Waelian perfidy and perfidy, in order to beat and destroy the Aryans with these weapons, believing that they are no match for them.

Knowing and recognizing this, this wretched, cursed "One Great International Party" now wants to prevent us Ario-Germano-Germans from keeping our military strength on the level of that of our enemies, so that we would like to succumb to them all the more easily, in order to be able to be robbed, disgraced and half-destroyed in the Great Slave State of the world-wide usury, as one flock under one shepherd. But we have seen the wolf's spurs, and we will know how to meet these yellow, red and black dangers as Aryans. Yes, once

again the sparks shall fly from the Ario-Germanic-Germanic-Austrian battleships, once again Donar's battle lightnings shall hiss from the colossal cannons of our dreadnoughts, once again our armies of peoples shall rage on the old Irmins' ways to the south and west, and for my sake also to the north,In order to strike the Chandala brut again into their fetters of culture, which they have sacrilegiously broken, so that order will be created and the master man will get back to his master right, which he has been deprived of, but so that also the herd man will be brought back into orderly conditions, in which also his happiness will blossom for him.

This end is feared by that black alliance of high traitors, that cursed "One Great International Party", and that is why it devastated our peasantry, in order to make the self-production of food impossible for the peoples, so that, when the "yellow" or "red" danger comes, it will be able to achieve a famine in a few days by a "continental blockade"; That is why it wants not only to make our armies unresistant, but also to bring immorality (corruption) into their ranks, and that is why they rebel against all and every natural and necessary subordination with their transparent slogans of "liberty", "equality" and "fraternity".

At those inevitable fights, you will bommrn, because fir must come to be grown ?u, all tzerresrrfordrrnissr must be fulfilled in the richest

because then, when we will be victors, then we have it in the hand to arrange the Arieg again after ario-Germanic-knightly way. Until then, however, Humboldt must maintain Bifröst, the guard, well-equipped on the bridge of the gods.

If now once the old-ario-Germanic Gauversasung with its seven levels will be introduced, in which there is no room for that dreadful "One Great International Party", then, for example, he would no longer have to speak such degrading words concerning his requirements for the army and warmth. the "Reichs-Wehr-machtswahrer" would no longer have to speak such degrading words concerning his requirements for army and warmth, as they were marked on page W3, he would no longer have to throw a "I give" into the wagering bowl like a stock exchange sal for his "I take", only for a shameful fraction (cf. He will simply demand and just as simply get what he needs, because then it will really only be a matter of the welfare of the people and the empire, but no longer of the advantages of that all-worldly "One Great International Party". As a member of the outer Reich Council, he is assigned to the Reich Femwalter of the inner Council, while all Wehrmacht guards of the lower Landes-, Gauschafts-, Hunschafts- and Lentschafts-levels are subordinated to him. In the strict division between master and herd men, he is also already given the foundations for the teams. How this was unconsciously expressed almost thirty years ago may be shown by a characteristic example. The former Austrian Archduke Johann Salvator (Johann Grth) had written a book about military training and entitled it "Erzie-

hung or Drill" given. He had also sent a copy to the German Emperor Wilhelm I.. The latter expressed his antipathy about the book in a peculiarly short and concise form by crossing out the word "o d e r" on the title and placing the word "u n d" above it, thus changing the title to "E r z i e h u n g u n d D r i l l", or rather, wanting the content to be reworked in this direction (see page 72), and quite in our sense.

It has already been pointed out above, pp. 66-73, to the differences between the master and the herd people and their separation, as well as other separation, also emphasized, that the Aschlingsstämmling nowhere - and completely excluded in the army service! - The natural consequence of this is that the Aryan tribesmen are not allowed to serve in the army, even in the smallest role of leader, and that they have to serve in special companies separated from the Aryan-Germanic tribesmen, which special companies have to be commanded by Aryan-Germanic leaders. The natural consequence: for the Ario-Gsrmanen°Aompagnie: education, for the Tschandala-Aompag- nie: drill. A capable aompagny commander of today will carry out this difference anyway according to the crew types assigned to him, but it is left to his insight without being provided for in the "regulations". Then, however, not only a pure classification according to crew types will be placed, whereby the individual companies (or other army units) would become more uniform and would have to be designed usable according to quite specific war-scientific conditions.

Georg von Frundsberg formed the L a n d s k n e ch t- heer from formerly irregular troops, which Wallenstein then transformed into the advertising army, which proved invincible even in Radetzky's time, until after 1866 general conscription was also introduced in the army.

tzrrr of the future will be a KasskNi- yrrr, in which the individual races, according to their abilities, under Ario-Germanic leadership, form a natural, necessary and developmental (organically-structured) body, whose individual parts await quite specific tasks, as in the human body the candles, the brain, the foot and the hand.

It is too well known how today the military service with its drill gives a kind of education to certain inferior uneducated young men, and even makes many of them human in a certain sense. How much more beneficial, then, when in the army the noble-bred receives education, the lesser-bred drill. It may be mentioned here at once that the noble and pure-bred may nevertheless have grown up under circumstances, that he is without any and all education, even criminally inclined. If he receives race-appropriate treatment and education in the army during his service, he will certainly be elevated

o account of his racial characteristics. The lesser-raced man, however, who happens to come into the army from a better background, will always be presumptuous and insolent, and to him - also as a result of his racial characteristics - the drill will give the necessary education in modesty, since he is unconsciously dependent on paternalism and coercion in accordance with his race, under which circumstances he will only become a useful person and feel good about himself, because he is a born servant. In this way, those special varieties of the one-year volunteers - today the most grateful models for cartoons and stage ulcers - will disappear without a sound and our stately officer corps will henceforth be deprived of certain intruders who - because they are not masterly men - only outwardly display the knightly forms, mostly exaggeratedly, but inwardly are nothing less than knightly in nature, because

they have different breed characteristics, which neither education nor drill can transform. Also these will hardly flow a comradely farewell tear. Then, however, also call the "officer in good German:

"Wrhrherr", the Ario-Germanic soldier: "Wkhr- mami", on the other hand the Tschandala employed in a Wischlingsrassen-

Kompagnie: "Wkhrirnkcht".

We do not have to change anything at our Austrian and German flags and standards, because they still show in the main picture the eagle, thus the aar, the glyphs of the sun, the symbol of the "high right", thus also the symbol, the speaking glyph for "Arahar i", as the high legal administrator, the emperor. Since on Austrian flags, however, the "Doppslaar" is shown, so it speaks through the Kala in another sense than it is usually interpreted:*) Aare tuo hofut - Tue according to the main knowledge of the solar law - ävstitia isZnoruin kuiräamsnt.uin!

If we now look at the structure of the twelve Ssts- mamikN

- no matter in which level - we find that the outer council consists of eight "wahrern", the inner council of three "Schöppen" or "waltern" and the one chairman, who is the only one who changes his title in each level. In the Lentschaft he appears as the Schulze, in the Hunschaft as the Hun, in the Gau as the Gangraf, in the Lands as the Statthalter (or Landesfürst) and in the Reiche as the "Kanzler" or "Reichskanzler" instead of the Herrscher. The three "Walter" or "Schöppen" also have higher rights than the "wahrer", because they have equal rights with their chairman in the next higher Thing, namely they have seat, voice and right to vote there, and can also be elected into this higher Thing; i.e. must be elected from their witte. This

Elections have force only in the straight direction of their previous activity. Namely, who was a people's guardian in the council of the tent, for example, can only become a people's guardian again in the council of the union. The person in question may have been a guardian of the people's rights when he was a guardian of the Tent, but he has risen to this dignity before becoming a guardian of the people's rights. If he is raised later to the Walter in the Hunschaft, then he can become again only Weistumswalter, since he is trained in this office. Likewise, the elections continue up to the seventh level, so that each ascending person remains in the same sphere of activity, with the only exception in the level of Walter, in which he has to supervise two or three guardian offices as a superior, but then returns to his actual sphere of activity in the next higher level. The term of office of the elected is for life or until he voluntarily resigns. Should he be asked to resign from his office for whatever reason by the jury of his own level or on the part of his next higher level, the grounds of this decision shall determine whether or not he is entitled to compensation or a pension for life (pension). If he is promoted by election to a higher level, his previous office shall be filled by a new election in the same manner in which he himself ascends to the higher level, namely, the one who is first elected in the lowest level shall attain this office only on the basis of his training and abilities, within whose sphere of activity he may then, according to his usefulness, himself ascend to the seventh level and beyond this to the immediate vicinity of the king or aaiser.

Dirsr training is no longer given only in a schoolmasterly way (theoretically) on the school desk,*) but doctrine (theory) and real practice (practice).

The youthful spirit is trained and immediately introduced into the life in which it will later have to work independently in order to become a master itself and to teach, guide and raise the offspring to mastery. Thus the Anabe is at home until the seventh year; from the seventh to the fourteenth he is "apprentice"; from the fourteenth to the twenty-first "journeyman" and from then on until the twenty-second or twenty-third year of life "soldier". Then his years of wandering begin, and at the age of twenty-eight he can become a master craftsman and enter into marriage, in order to have his own smoke and obtain civil rights with it.

Within these four periods of seven years each he has to complete his education completely, by learning, practicing and pursuing at the same time an occupation of gainful employment and a profession of work, in order to be, on the one hand, a useful member of the state in life as an "earning citizen", and, on the other hand, trained in administrative and state affairs, not only doctrinally (theoretically), but also as a "managing citizen", experienced and practiced (practically) through his own cooperation, to be a strong support of his state. Thus, the general Mrgrr- rrchtr and Mrgrrpflichten, not only the akgrmrinr Wehrpflicht and the aligrmrinr Wrhrrrcht alone, but also the equally aflgrmrinrn Maltungsrrchte and Msitungspflichtrn, are automatically

attached to you, whereby not only the wehr- stand, but also the Beamtenstand as generally obligated (obligatorisch) for the entire citizenry will be completely absorbed into the citizenry and would cease to exist as special states. Since, however, in spite of this

If, however, the army is to be absorbed into the population as a whole, it must necessarily retain its own mobility and independence, the first two, if necessary three, years of the third seven-year cycle will be devoted to separate army service, without tearing the individual self from its occupation of gainful employment or administration and alienating it from the same, because the army - as a self-sustaining body of people - naturally needs all occupations as well as all levels of administration in itself for the conduct of its armament, food, armament, etc., and will therefore immediately employ every person entering its association in a department corresponding to his occupation of gainful employment or administration. Therefore, it will immediately employ every person entering its organization in a department corresponding to his occupation as well as to his administrative profession, in order to keep him busy in the same department, in addition to his training in arms. Since, however, the profession of the "Wehrmann" as well as of the "Wehrherr" can be a "gainful" profession, since in the various levels of administration the "Wehrmachtswahrer" (no. 3), signifies a dignity of the eight outer councilmen, behind which dignities all relevant occupational as well as administrative professions are grouped, so we quite naturally have to see in these "military guardians", according to their level, the different degrees of the military lords up to the field lord, whereby again, despite the close connection with the citizenship or the actual ingfo-onen- tum, the necessary special position of the army shows itself, since, as already shown above, p. tO6-t l l, only those who have been trained and educated for a certain administrative department can be elected to it, thus preventing the entry of the unskilled and incompetent.

After all that has been discussed so far, it is self-evident that the higher, leading civil service is occupied by the citizenry itself as an administrative profession and is to be regarded as the "Uk eisterschaft". The subordinate civil service is formed by the practitioners of the "Ges ellens chaft", so to speak, while according to

The "apprenticeship" will come from these and form the new generation. Nevertheless, there will be a certain type of permanent civil servants, who will oppose the group just described, which is taken from the master race, with another group coming from the human race. To this subordinate civil service, which is formed only of mixed-race people, are reserved only the stenciled paperwork, archival classifications, registrations, etc., etc., in short, all those eternally clockwork-like unchanging tasks, which the Ario-German detests as spirit-killing, but which seem to be most pleasant and beneficial to the mixed-race people, and are therefore most expediently assigned to them.

The previously mentioned levels of apprentice, journeyman and master*) form you nirdrrm degrees of the Armanenschaft still in the framework of the Ingfo-onen, while only with the higher degrees**) of the same, the second state, the "Armanenschaft",***) stands out as an independent state of Ingfo-onentum, but still in the same fuß! The transition is mediated by the high armenian schools,^) as today the universities and other colleges with their scholarly certificates (doctoral diplomas) form the upper stratum above the middle schools and high schools, and thus also condition and jealously preserve the known stratification in modern society. But since today's universities are for the benefit of the "Great One International Party" and not for the benefit of the people,

The German academies and the research institutes are to form the transition to the renewed universities of the Armanians, in order to try after these to convert the old universities into Arnilinen-- hochschuirn. The transition to the new universities of the Armanians shall be formed by the German academies and research institutes marked in the appendix, in order to try to convert the old universities into

Arnilinen-- hochschuirn.

After the Nkishling tribesman is already completely denied the admission to the Ingfo-onentum, as has already been shown above p. 69 ff. and otherwise repeatedly in this book, the ascent to the Armanian dignity is all the more closed to him. As already said on page ?2, the herdsmen also have no access to the lower Aryan schools and are already excluded by this from the Aryan schools for sciences and arts, as well as from their activity in general. Let it not be thought that such a demand is a utopian reverie of mine, but let it be known that these demands have already been repeatedly made by the secretly reproducing and continuing Armanenschaft, and that they have been fought for and in part also defeated, whereupon, however, the "Line Great International Party" has always known how to plunge the German people into dangerous turmoil through its machinations, within which there was no time left for it to further pursue what it had striven for or to maintain what it had already won. In these turmoils, the successes of the Armanenschaft were quietly put to sleep again and pushed into oblivion, and all archives and other records of them were destroyed in order to erase all memory of them from the people's memory. How the hulls were led, I have described in my books G.-L.-B. s, 2, S, H and 3, as well as in my book "Der Übergang vom Wuotanismus zum Lhristen-

But how the Armanian spirit at the beginning of the fifteenth century had even led to a temporary Lieg, all historians have so far kept silent, so as not to cause the good Germans a headache by excessive reflection. Only by chance do we now and then come across news in this regard, as I take the following from the book: "Die

Hamburger Bür- germeister" by F. Georg Buet, s8H0, L. sH3, in which such a temporary success of the Armanenschaft is commemorated by stating that the "D euts ch e R e cht", at the beginning of the fifteenth century, had won a temporary victory over the "Römisches Recht". At that time, the doctors of both laws were excluded from most of the German councils, referring to the so-called "Reformation of Emperor Frederick IV", allegedly established at Nlainz ;*) it literally says as follows:

"All doctors of law shall not suffer in any court, in any law, nor in any princely or other law, but shall be completely dismissed. They shall not speak, write or give advice in any court or law. For God has gifted and provided the human being with his own wisdom. For the dootvros suris romaui find stepfathers and not right heirs of the right. They take away the foundation of truth and by their avarice bring the law to such an unbelief that no foolish person can put his trust in it anymore.

That was a splendid time in general, this "time of reformation or renaissance of the Armanian spirit", in the course of which, under the might-

It was in this period, under the protection of the Emperor Frederick IV and his chivalrous son King Maximilian I, that the Armanist began to blossom anew, in which the Armanist Johann Reuchlind lifted and saved from the flames of the Inquisition the hereditary treasure of the Armanists, the Kabbalah, and in what a glorious time Armanism was preparing to enlighten the world. Ario-Germania lay in birth pangs of a new time and if it had not been for the "One Great International Party" and its faithful federal successor, the stupidity of the people and some other things, the bright son of the sun, the "Ararit a" would have been born anew; but so a miscarriage came about. This "Line Great International Party" sent over Germany such a witch-hail weather, which only after almost two centuries had raged out in the Thirty Years' War, so that all those spring germs were destroyed and since the spiritual, Armanian leadership was missing, and that uprising was led by non-Armanians, so instead of Armanism, Protestantism appeared on the world stage. A half success, but a whole setback.)***

Now, after four hundred years, the Reuchlinian Armanengeist stirs again and with new hope the Ario-Germanic Germanic people looks forward to the Mikkler- grlmrt of Armsnism and drr prsrits, for it has become night again, deep black night and dreuend Gewölk darkens the eternal stars, but in the east a magical red glow lines the circle of vision and it is to be hoped that it is the Wabsrlohe which will give birth again to the young Armanensohn and with him to the ancient Ararita, that it approaches again, the dawn of the gods.

III. Arsrita.

We have become acquainted with the structure of the Gau constitution, which is necessary for the development of nature. We have seen the seven levels form and develop, we have observed the twelve councillors in their subdivisions of the outer and inner councils and recognized how they form a well-structured chain from the lower levels to the seventh, and we have also recognized that the threefold structure of "apprentice, companion, master" forms the basis on which this wonderful order is based.

If we now compare this threefold structure with another arma- nical threefold structure, which is based on the sequence of stages: If we now compare this threefold structure with another arma-logical threefold structure, which is based on the sequence of stages: "coming into being, becoming, passing away to a new coming into being" and thus understand the apprentice as belonging to the stage of coming into being, the journeyman as belonging to the stage of becoming, and the master as belonging to the stage of passing away to a new coming into being, it is self-evident that the master does not form the "end of a course of development, but that he transforms himself, for the passing away to a new coming into being is, as it is founded in the literal sense itself, a transformation and not at all a cessation or a conclusion. It is not an end, not a death, but an ascension.

into a higher level, a change in the inside, which is however concealed on the outside. This means that the one who has thus changed does not receive any outer splendor, no title, no rank that elevates him externally above his fellow men, but that he increases in inner value, which is well recognized and appreciated by his kind, profession and fellow men, but without being bound to outer marks or characteristics.

We have also seen above p. s l3 above, how each individual ego remains in the family until the seventh year, which time is reserved for physical growth and parental education; how this egoity enters the "apprentice years" with the seventh year, becomes a "journeyman" with the fourteenth year, in order to complete the first half of the journeyman years with the twenty-first year, whereupon the second half of the journeyman years extends to the completed twenty-eighth year, after which he is qualified for the "mastery". Now it was also said above 2. 11,3 that the first two, or in case of need three years, of the second half of the journeyman years - that is the time from the completed twenty-first to the completed twenty-third, respectively twenty-fourth year of life - are dedicated to military service, while the rest of the second half of the journeyman years is reserved for "wandering", as it was also briefly indicated above 2. Now we want to deal with this "wandering" in more detail here.

The fact that this is not meant to be a journeyman's way of life is already refuted by the remark that the journeyman at this age, after having served in the army, has to step by step enter the higher levels (hunschaft, Gauschaft, Landeswaltung, Reichs- waltung, Königs- oder Kaiserhof) in order to improve his knowledge and skills in these levels.

The first step is to perfect one's skills in one's profession as well as in one's administrative profession, and then to begin one's life as a master after having acquired mastery in one's profession.

It was also already said above, p. s s3, that the school lessons are not only a schoolmasterly (theoretical), bound to unsubstantial unreal examples, but will be a (practical) learning and acting in the middle of the real life, in remembering and working, which the doctrinal memory knowledge (theory) has only to support. Therefore, according to the sphere of activity of the respective level of administration, the respective school of armania will be the one which will provide the teaching. Therefore, the Tentschaftsschule will prepare for the attendance of the hunschaftsschule, from which the ascent leads to the Gauschaftsschule, via this to the Landeshochschule and via this to the Reichshochschule, which is followed as the highest school by the Aönigsschule. Since these schools are Armanenschulen, and their course up to the Reichshochschule is a uniformly regulated one, these Armanenschulen form, just as naturally as developmentally necessary, closely intergrown with the administrative levels and the Armanenschaft as the "high flush", The knowledge gained at each level determines a certain degree in the Armanenschaft, so that the person who has successfully completed the Landeshochschule has a higher degree of knowledge than the person who attended only the Gauschaftsschule, but has a lower Gxad than the person who has successfully completed the Reichshochschule.

The highest degree of armenian, however, is given only to those who leave the Imperial College with particularly favorable results, and whose graduation from it with distinction enables them to attend the School of the Aegis, in which they receive that final training in the highest degree which alone confers the qualification for the Adeptship and thus for the highest imperial dignities next to the Arone, to which we shall return in detail later.

But since the thus forming one is still a journeyman and has not yet attained the mastery, he does not yet gain with the favorable departure from a higher school of Armana the degree to be awarded by the same, but for the time being only the qualification to acquire this respective degree after having attained mastery and after having acquired "his own smoke" by "living in the marriage"?) If he has met

these conditions and has thus been elevated to the third of the lower Armanen degrees, the Master degree, he has climbed the level of "Mandlung". Now as a master he has to experience every higher degree in himself in order to attain it first on the basis of his acquired ability at the respective school of the Armani. And if he had won the qualification of the Aaiserschule, he must first possess the degrees of the hunschafts-, the Gauschafts-, the Landeshoch- and the Reichshochschule, before he can be awarded the last degree by the Aaiserschule, because each degree must be inwardly, psychologically, Each degree must be acquired inwardly, spiritually, in accordance with the school teachings, but nevertheless through life itself, since only this can give the degree of knowledge, which the school cannot do, whose task and purpose is only to guide the seeker, to show him the path to salvation, which he has to walk and find himself.

From all the foregoing it is self-evident that the empty, stale knowledge of memory will be broken in the most thorough manner in the Armani schools, since they will only awaken living knowledge of cognition on the basis of the spiritual-inner foam in their pupils, which has been awakened and cultivated according to plan, and which has to be supported only by the indispensable knowledge of memory. It is self-evident that the hitherto uncultivated, even violently suppressed occult powers of mind and soul will be consciously cultivated according to plan. But since not all pupils - even within the Ario-Germanic race, which is the only one kept in mind here - are of the same favorable disposition, and since our modern school, middle school and high school drill is alien to the Armanen school, the result of the Lentschafts-, -er Hunschafts- or Gauschaftsschule will show whether the pupil is inwardly qualified to attend the higher schools with success or not. Failure in one level inexorably cuts off advancement to the school of the next higher level, so that the pupil who has thus dropped out remains suitable only for that level of activity which corresponds to the level of schooling in which he has had the last good exit. The duration of his school time within a level is only limited by the capacity of the learner, since the duration of the lessons in each level is neither calculated according to courses (courses), nor according to semesters, but is only conditioned by the capacity of the learner, since the lessons must not be masses according to the template, but a learning appropriate to the individuality. This will be achieved by making the intercourse of the students with their teachers (masters) similar to the intercourse between son and father, based on a lively exchange of ideas, similar but more fully developed than has become customary in the so-called "seminars" at our universities. Not the dead letter, but the living word, the spirit-borne speech and refutation and the high example should transfer the Arman spirit of the master to the pupil and inflame the Arman feeling in him, in order to awaken the Arman knowledge and Arman action in him to self-confident life, in order to lead him to the attainable highest level of adeptship.

Since we see eight spheres of activity active on each of the seven levels, into which eight spheres of activity all professions of gainful employment and administration have to be arranged, each

school for the poor is naturally also adapted to the need in these eight spheres of activity by its eight teaching posts, and since - as we have seen above p. f. - every citizen has to exercise a profession of gainful employment as well as a profession of administration, he must also be a master in each of these two professions. f above - every citizen has to exercise an occupation of gainful employment as well as an occupation of administration, he must be a master in each of these two occupations, so it is also his duty to cultivate the teaching office within his two occupations on his level of administration and thus - according to his degree of armancy - to exercise dre Lrhrwürdk Ürs Armslienmristrrs. Since there will be no more so-called "ideal professions," because the mental worker, just as the physical worker, will have guaranteed the full yield of his services, the painter, the sculptor, the poet, the artist, the scholar, etc., is also, by virtue of his "aön- ning," a master, both in his gainful and in his administrative profession, and therefore quite naturally also a teacher. For only the master alone, who works in his art, namely in his art as profession, is qualified for the teaching profession and may exercise it. The "professorship" as an "ideal" profession must cease; it has caused enough mischief, despite all its merits. The teaching profession in today's sense will therefore disappear just as the civil service profession (p. f20) and will only be available for the mixed-race

In the case of schools in which Mischling tribesmen work as teachers, but under the direction and supervision of Armanen masters, the same rank as the lower civil servants of Mischling tribesmen may be applied. These teachers are of the same rank as the lower civil servants of mixed blood, as may be seen above page ssH-1 >5.

It follows from all the above that the sphere of activity of the eight councilors of the Outer Council will be a very versatile and widespread one, since, in addition to the administration of its level, it is also responsible for the school and many other things, not to mention the gainful occupation of each of them. Not to mention the gainful occupation of the individual. It is therefore quite natural that a single councilman could hardly cope with all these demands, especially not in the higher levels. But the fact that he is a master craftsman, who has the right to hire an unlimited number of assistants according to his needs, naturally intervenes. Likewise, the guild masters of those guilds that fall within his sphere of activity are subordinate to him, who in turn also find their assistants in their master and journeyman guilds, at whose head they stand. All these form smaller administrative bodies for themselves and their sphere of activity, in which the members enjoy the right to vote and to be elected, and which all recognize in the councilman, in whose sphere of activity they belong, their Vbmann. As we have seen above, page go and Z8, these eight councilmen of the outer council - as guardians - are subordinate to the inner council, in such a way that two or three such guardians are each subordinate to a Schöppen or Walter, which three Walter for their part, according to the level, see in the Schulzen (mayor), Hun, Gaugraf, governor or imperial chancellor their Vbmann, who again acts on behalf of the next higher level - but always in view of the Arahari - of his office. That also the Walter or Schöppen as well as their

It is too self-evident to have to mention in particular that the governors (whether they are sheriffs or chancellors) have to provide themselves with the necessary assistants as "journeymen" from their environment. But since these assistants, who would logically be their journeymen, especially at the higher levels, have long since held the right of master craftsman in their occupations of gainful employment and administration, "AmtStitkl" must be given for these assistant journeymen, which circumscribe the term journeyman for their auxiliary activity, in order to prevent confusion.

As an example, the ancient title division (Thargenstufen) of the Army Regulations, which is still valid in the main part today, may be presented here.

The pale of the war "V o l k e s" (for our comparison thus the herdmen schent around the Mischlinge andTschandalas) were the "Gemeinen". Above them, the "corporal" and the "waibel" or sergeant were the representatives of the "Herrenmenschen", i.e. of the lower armenian grades (apprentice, journeyman, master). The Hunschfts level results in: "Fähndrich", "Leutnant", "Hauptmann". The Gauschschaft level corresponds to: "Major", "Lieutenant Colonel", "Colonel". The national level corresponds to: "General", "Generalmajor", Generalissimus". Finally, the imperial level corresponds to: "field marshal lieutenant", "field master", "field marshal", followed by the royal (imperial) e b e n e : as the supreme warlord, the king or emperor with his staff. Although today this order is often interrupted and otherwise disturbed, the insignia (distinction signs) still appear in that ancient threefold division; namely: corporal, one cloth star on the collar, corporal two and sergeant three - corresponding to the rank level -; the subaltern officers - corresponding to the rank level - have one each,

two or three gold or silver stars; the staff officers - corresponding to the Gauschschaft level - have, in addition to the gold or silver stars, the narrow gold collar or silver collar; the generals - corresponding to the Land level - have broad gold or silver collars, also with one, two

or three gold or silver stars. The higher generals - corresponding to the imperial level - (field marshal lieutenant, field master, field marshal) have gold laurel leaf collars with the corresponding number of silver stars; the highest warlord - - the Emperor of Austria - wears marshal uniform only with the difference that the laurel leaves of the gold collar appear to be placed outward instead of inward. If in this ancient division the threefold division according to apprentice, journeyman and master, or according to coming into being, becoming and changing, is indisputably recognizable, then we are surprised by the undeniable agreement with the division into the levels of administration of the Ur-ario-Germanic Gauverfassung, which has been preserved until today, as it were fossilized, in the army regulations, on which a very special emphasis is to be laid.

But also other branches of the Armani show these degrees of recognition throughout the Middle Ages, partly even preserved today, some of which we want to mention here only in passing: Heralds:*) s. Grießwärtel, 2. perse- vant, 3. herald; Femanen: l- Frohnde, 2. Schöppe,

3. shul: Armaninnen or Heils rät innen: s. Thruda, 2. hechsa, S. Ivala etc., etc., etc.. It is to be noted however still that everywhere still a higher

The first degree emerges, which, however, shrouds itself in mystical darkness and allows to look only with difficulty behind its secret, which becomes solvable on other way and to which we will fall back at a later opportunity. 2o Thus, so to speak, in the heralds' guild the "Wappenkönig" appears as the Vber- herold; among the femans the Femgraf, Raugraf, Äinggraf appear as the Dberfemane; as Vberheilsrätin we know the "Albruna", just as the "Halgadomsmaiden" can be recognized as the novices, as the probationary students, from whom only the three degrees developed. Likewise the old Aorpswesen and Burschenschaftertum of the universities is based on ancient pre-Christian customs of the hidden Armanenschaft - to which on later occasion in detail is to be fallen back - and not least the Freemasonry*) in its nature and ritual.

To return now to the office titles of those Armenian auxiliaries, it suffices probably only to point out

It should be pointed out that such offices have existed and are still partly forgotten, and even now and then are still in practice, but it would only burden the present investigation if we wanted to deal with

them in more detail. Once these offices have become effective, the name that characterizes their development will have been found very soon.

Now, however, a very peculiar circumstance must be referred to, which might have escaped some of my readers, might have alienated some. For it was always spoken of seven levels, and nevertheless - beyond the seventh level - of the environment of the king or emperor, which is above the imperial administration, and of - the king's or emperor's school, which is the highest above the imperial university, mention was made. Just as above with the heralds the heraldic king, or with the femans the Raugraf, with the armanines the Albruna rises above the ordinary three lower degrees into the mystical, quite exactly in the same way here the Aönigsebene rises above the seventh level of the Reichswaltung and theAönigsschule above the Reichs Hochschule, and this with full justification according to the ur-ario°germanic number sequence law, which is described in G.-L.-B. No. 5, "Bilderschrift der Ario-Germanen", Leite fsi ff. and Tafel I, discussed and justified. According to this number sequence law, which I called there "pro- gression law", Lin's is equal to ten, is "what is above equal to what is below". Every development, in order to close a perfect ring, must be fulfilled in ten or twelve Itufen, like the twelve Ratmannen, the twelve Äsen, the twelve monthly names of Wuotans, the twelve signs of the zodiac, the twelve Itunden of the day or the night, and like the other twelve-units all, or like in the Jehn- heiten, e.g. the ten laws of Moses, of which three are on the one and seven on the other tablet.

After we counted only seven levels, the seven mystical-human laws, which are written on the other tablet of Moses, now we have to find the three - hidden! - levels, which stand on the first Mosaic stone tablet and symbolize the mystical-divine commandments.

Who uses the Great Arman secret!

As far as it is possible,*) it shall be undertaken to characterize and make comprehensible those three "high n) a l t u n g s e b e n e s". Mr. therefore put on top of the known seven levels of administration now the eighth level of administration, which we want to call the "level of armania", which is followed by the ninth level, the "level of kingship or emperorship", above which rests the tenth or "level of deity", which is "equal to what is below": "equal to what is below" appears, because: "one is equal to ten" and: "what is above is equal to what is below and what is below is equal to what is above", because: "the crown is equal to the kingdom and the kingdom is equal to the crown"! This wants to say, God has embodied himself in the Aryan mankind, therefore the Aryan is a son of God, consequently equal to God, because "the father is equal to the son and the son is equal to the father", consequently: "every Jchheit is for itself an outflow of the Godhead, equal only to itself, therefore all together they are God himself", because: "what is below is equal to what is above", "the kingdom is equal to the crown!"

If now the tenth level is the God's Godhead, then that high Godhead rules in it,

He is called by the ten-lettered name of God according to the numerical law of the Aryan Kabbalah, who is sanctified in the secret rite as the Giver of all and the Giver of all, as the "Giboral Altar" and as the "Giboralgar". By cultivating the occult powers of mind, soul and body, the highly gifted are now able to raise their spirit, their feeling of mind to that tenth plane and to work on it in spiritual deepening as adepts. Occultists call this, to put oneself into the noumenal or mental plane by means of contemplation. The one to whom this quality is innate - since it cannot be acquired otherwise! - The school of the Armani has to raise him from level to level up to the eighth level, in order to let only the gifted ones enter the vicinity of the king or emperor - into his staff. In this eighth or "Armanrnrbme" there is also the highest of the Arman schools, namely the king's or emperor's school, in which only those pupils are accepted who possess occult spiritual, soul and body powers, whose systematic training, In this way, on the eighth level of the school, only the best and most tried and tested of the people as a whole are united, and thus provision is made for the supplementation of the army in its highest dignities and offices. In this eighth level of administration, the "armenian level", there are again the twelve councilors, now called "Kstgkimtigkr", whose chairman is the A! arschall*), who is chosen by the king (or emperor) from among the top armenians of the eighth level.

himself elects and appoints as his deputy. The three high Schoppen or high Möller, namely the Mihll--Nithsri or the h o ch h ei l sw a l t er, the NIINII - Wthsri or hochweistumswalter and the sfrmo - Aithori or the high right Walter, are elected by the Armanen of the eighth administrative level, but the king or emperor must confirm them in their dignities; in case of non-confirmation a new election must take place until an agreement is reached with the

crown in this matter. The remaining eight councilors are elected by the Armanenschaft of the eighth level of administration, and these twelve councilors form the "hohr Wallung". This "hohr Wallung" is roughly equivalent to what modern popular representation calls the "Bberhau s" or "manor house."

The "High Wallung" thus represents the King's will vis-à-vis the "Reichswaltung", which expresses the will of the people. In the event of disagreement between the two administrations, the three Walter and the Marshal as well as the Chancellor, if necessary with the assistance of those councilors and councillors from whose sphere of activity the disagreement originates, shall meet for a consultation, which shall then elect a chairman - as the decision-maker - from the eighth level of the army. Only then, if also by this no agreement could be reached, the king (emperor) has to make his irrevocable and irrevocable legal decision, and it is left to his discretion whether he wants to make the same in this consultation orally or by a written decree.

The nkuntr Lbrnr oürr Lömgs-Gsjsrr-)Msl" tungsebenr is formed by the king (or emperor) himself, his clan and his eleven crown - councillors, with which he himselftwelfth forms the lsironrst. In addition to these dignitaries belong to the royal administration level, the

Ore-Arman. Ore-Arman Council. Lrz-Arman ground ring.

Educators of the princes and such armansn of the eighth level who are appointed to the court of the king (emperor) by special request of the king (emperor), regardless of whether certain (duties) are assigned to them or not. The Crown Councils are elected and appointed by the King (Emperor) from the armans of the eighth level of government. The Crown Council as such has no administrative task to perform, but only forms the actual council of the monarch and if the latter wants to make known his wish or will, this has to be made known through the mouth of the Marshal of the High Wallung and through this to the Imperial Council, and united with this to come into effect or law.

Since the king (emperor) as "Lrz-Armam" stands at the head of the Armanenschaft itself, in whose secret or arch-council he -

le8ads the presidency, so he is also directly informed about all affairs and incidents of the High Wallung, particularly since just this secret

or lkr;-The marshal as well as the three enforcers, namely the Arz-Wiho-Aithari, the Arz-Runo-Aithari and the Arz-Femo-Aithari naturally

belong to this secret or lkr; -cate, to which further seven secret councillors are elected by the Armanenschaft of the eighth level, which together with the king (emperor) form twelve secret councillors*), which body as Arch-Arman-Council, likewise belongs to the ninth or king's (emperor's) administrative sbsne.

This secret or Lr? - ArnlSN--ÄSt is now for itself the Mber authority of the Armanenschaft as such, and if one wants to regard

the Armanenschaft as "ArManen-(Order", their "§N-Drürns- king" (chapter).

If we now consider the Armanenschaft as such, namely as Brden, detached from the state and people's administration, and look back from its (headship under the presidency of the king to the lower levels, we have:

I. **The noumensle divine Srüensrmg Giboraltar - Mlmralgar:** tenth level or the "Divine" or "Eternal Ruma".

II. **The Lrr-MÜens-King of the prmsnen:** ninth level or the "Aönigliche Ruma".

III. **The high arman- lift** with the Aönigs- or Aaiserschule on the eighth level with the "Aönigshal- gadom".

IV. **Dir lKeichs-Armsnschaft,** with the Reichshochschule: seventh level with the "Rsichshalgadom".

V. **The Lsndrs-Armsnschsst,** with the Landeshochschule: sixth level with the "Landeshalgadom".

VI. **Dir Gsu-Armsnschaft,** with the Gauschule: fifth level, with the "Halgamal".

VII. **Dir tzunschafts-Nrmanschsft,** with the Hnn-schaftsschule: fourth level with the "Hunstatt".

vm. **Dir Crntschsfts-Armanschgft** with the Lent-schaftsschule: third level with the "Hutberg" or "Heimgarten".

Arrived at this point, however, the 3 - so occurs, or as we showed it earlier, p. Z35
that "what is above is equal to what is below and what is below is equal to what is above", because also here - only the other way round as there - the mystical-divine law enters into arast, because mystically now the clan "level is equal to the ninth level,*) that of the Aläch-

In the first place, the power of the king and the great (king, emperor), on which the power, which has become a deed, forms the character traits, before in ten the completion of the force of the cause is completed for the coming to life on the physical level within time, space and form, for the birth. In the clan, respectively in the marriage (the marriage is the rough root of the Ario-Germans!) is born the I-ness-true man, the master-man, the God-son, and "as the father is equal to the son and the son is equal to the father", so i is the I-ness-true God-son, the master-man One and Ten, as the crown is equal to the kingdom and the lower is equal to the Mberen. Thus the ring closes in the ascent as in the descent in the number ten, which is equal to the one; in the ascent with the divine Giboralgar, the all-performer, in the descent beginning with the divine Giboralgar, the all-generator and ending with the divine Aryan as herrenichheit, the son of God, who unites again ascending with the divine Giboralgar to become one with him and the all.----------

Now that we have repeatedly emphasized (p. 72, 8H, 86 and 126) that the mastery can only be achieved by the one who "has his own smoke" and who "lives in the marriage", i.e. only the man who is in the marriage can be considered as full-fledged gi to attain civil rights and to be entitled to his own rights at all, we must now also remember the jfraukn and Jung- frsurn and mention their

relationship to the Armanenschaft. Already in G.-L.-B. No. 2, "Armanenschaft", p. H3 ff. and 6s ff. the Armaninnen, heilsrätinnen etc. were discussed in detail. Also the "halga- domsmaiden" and "heilsrätinnen" have been preserved in Christian times, and are repeatedly found in the Middle Ages as "beautiful women "*) (yes not to be confused with fahrenden, gemeineinen, gelüstigen etc. Fräuleins or women, pretty-

The first two women were often called "honorary virgins" and today they are often called the well-known "honorary virgins", without much thought being given to where these peculiar institutions might have found their origin. Since only the man who is in marriage can be elevated to mastery, the high importance which is attached to the female being is already solemnly acknowledged by this, and for the same reason, however, any permanent activity outside of the conjugal connection with the male being is just as definitely denied to the female being. The female living in marriage is the fully entitled comrade of the male, whose wife she is, as it has already been explicitly shown in G.-L.-B. No. 2 "Armanenschaft", 2. HZ ff. and G.-L.-B. No. 3 "Rita", s. 152-153 and 180-183, also above s. 33 to 33, 8H, to which reference is hereby made. But as long as the male as well as the female are unmarried, they are both subject to the authority of their kinship head, regardless of their attained age. The female also remains in the family until she is seven years old, after which she must attend the school of education, the only difference being that she is not required to enter into an apprenticeship relationship at the same time as the male. If, however, she wishes to devote herself to a female profession, the provisions of the apprenticeship system are also fully applicable to the girl. But another profession is open to the female, namely that of the "tzkilsrätin". If a girl is particularly medially inclined, if she proves to be gifted and endowed with excellent occult spiritual, soul and body powers, and if she betrays an inclination and love for the profession of a healer, then she can - but only with the consent of her teachers - also devote herself fully to this profession, in which case she enters into the mouth of her lentic armancy,

is taken into full board in their sanctuary, the "Hutberg" or "Heimgarten", to now begin his years of apprenticeship as a "Hutbergmaid" or "H e i m g a r t e n m a i d". As already stated above on 2. l 12, the teaching is built up on the basis of the pupil's occult disposition of mind, soul and body, by cultivating and training these mediumistic qualities, in order to enable her, after leaving the Gentlemen's School, for the Guardianship School, and to enable her entirely according to her abilities - in the occult field! - according to their abilities - in the occult field - to lead them into the school of the apostles. In addition to this careful education, the pupil will be perfectly trained not only in medicine, but also in all the arts for which she shows desire and aptitude, especially in acting, dancing and singing, since these pupils, depending on the level to which they belong (Hutberg or Heimgarten, Hunstatt, Halgamal or Halgadom) as Hutberg or Hei m g a r t m a i d e s , as Hunstattsmaiden, Halg a m almaiden or Halgadomsmaiden, are wedged and used in the mystery plays. Depending on the level in which such a pupil will have completed her training, her rank or degree is to be determined, which she will hold as a salvation r aide, in that the last good exit will determine the degree, as the first bad exit will deny advancement to the higher level. From the Hunstatt she can emerge only as Thruda (confidant); from the "Hal- g a m a l" as Hechsa (Haagidese), but only the Halgadom can promote her to the "lV a l a", while only the Aönigsschule can raise her to the rank of Albruna (all-advisor). As long as a girl is in this "course" - no matter in which level - she is bound to a marriageless life, likewise as a salvation counselor she may hold whatever degree, but she is not prevented from leaving the Brden for the purpose of her marriage, but the return after having left.
Education to the Armanin. Training of mediumistic disposition.

remains closed to him forever. These healers have to raise the occult qualities of spirit, soul and body by constant care and practice to the attainable highest degree of perfection, as well as to practice the arts that suit each individual according to the extent of her ability and her disposition and to bring it to full artistry or to devote themselves to the medical profession. How these heilsrätinnen, however, have to be integrated and active within the framework of the Armanenschaft, that

remains to be explained in more detail in a separate consideration, since it would lead too far here.

All other girls, however, whether they remain in the parental home to devote themselves only to housewifery, or whether they work through their apprenticeship years for any female profession, they are all in the higher years of schooling, which for the girls, however, only extend from the eighth to the completed twenty-first year, They are all required to acquire the basic medical knowledge that will enable them to provide first aid in the event of accidents and illnesses in the home, and to take all health-promoting precautions in the home and family in order to prevent illness.

But since it is just a preferred characteristic of the Ario-Germanic that she is highly medially predisposed, which the more racially pure she appears, the higher also in her appears, as it already Tacitus in his Germania eap. VII and VIII, and to which I have referred in G.-L.-B. No. 2, 2. ^3 and Sl and in other places, but especially in my book "Der Übergang vom Wuotanismus zum Christentum" (Adolf Bürdecke in Zürich, M s), it is obvious that the medial qualities of the Ario-Germanic woman are to be understood at all, and therefore also appear in those women, who "live in the marriage", for the salvation of their husbands and clans, which theme the anonymous philanthropist in

Armani" in marriage. Istfo-onentum. Emigration care.

in his book "Deine Pflicht zum Glück" (Your Duty to Happiness), which I have so often cited and recommended.

It is therefore self-evident that marital

The women, who are members of the Order, according to the dignity of their husbands, shall be attached to the Order, where they shall form their own women's circles and shall be present at all events of the Order, with the exception of its deliberations and meetings.

Now that we have become acquainted with the Armanenschaft, both male and female, in its main effects on the people as well as in the main divisions of its status, one important sphere of activity of the same is to be particularly emphasized, namely its care for the UtfllllNkN of the AkUsktt, UM Ulk AuS- wanderrr?)

In every administrative life it is the duty of the "Volkswah- rer"

to prevent the emigration of Ario-Germans as much as possible[3] and, if compelling reasons require emigration, to suggest and, if possible, to procure for the emigrants suitable places of settlement within the country or in Ario-Germanic states of Europe. If, however, for whatever reason, it is not possible to prevent emigration from European countries, the Reichs-Volkswahrer shall establish an "Istfoonen-Cammelstelle"), which shall be obliged to provide for to organize closed emigrant trains in order to form ready-made colonies, in which the Ario-Germans would be led by a migrating Armanian corps, so that the emigrants would no longer have to merge into non-Aryan peoples.

as before. The task of this Istfoonensammelstelle would be to keep accurate records of already existing colonies, whether in German East Africa or in German areas of North and South America or elsewhere, in order to be able to guide individual emigrants to such areas or to those where weakly represented Germanness could be strengthened. No less important would be the task of providing the emigrants with Ario-Germanic women, which would again fall within the sphere of activity of the "Sippenwahrer", in order to prevent the atrophy of the race in the Istfoon camps. No longer as a laborer or even as a day laborer should the master man seek his bread in foreign zones, but as an independent settler, in order to become an Ingfoone as soon as possible, in order to live as a master man with an Ario-Germanic wife, so that his blood is not wasted as fertilizer for the breeding of Chandala and thus for the breeding of the most dangerous enemies of Aryanism.

The German law of the future, the basic ideas of which were expressed in G.-L.B. No. 5 "The Rita of the Ario-Germanic", but especially in the third section of that book "Schuld", p. 167 to 190, must first be newly created, and that on the basis of the law code of Manu, the Edda, the German myths, fairy tales and legends, like the Sachsenspiegel and not least according to the knowledge of the old Ario-Germanic-Germanic Aabbala, that incomparably great heritage of the old sages (G.-L.-B. No. 5, "Bilderschrift", p. 27, -17, O, 102, lOH, HO).L.-B. No. 5, "Bilderschrift", pages 27, -17, 52, 58, O, 102, lOH, HO, 20-1, 205, 2HS, 2H7, 2-19, 261 and 288).

Although it is well known to me that with the present work I offer only an incomplete suggestion, but not an exhaustive account of the Armanenschaft, as it must come to rebirth in a renewed constitution, to contemporary Ario-Germanism, I am equally aware that this cannot be the task of an individual, w

but rather requires the devoted cooperation of a large circle of enthusiastic supporters and courageous fellow fighters; But it is enough for me to know that I have sketched here a clear and summarizing picture of the obstacles which stand in the way of all

attempts at racial-ethnic renewal, in order to show where the first sod must be turned in order to break down that bulwark of dark forces, and how the foundations are to be laid in order to let the Divine Ruma rise again, for the salvation of Ario-Germania, for the salvation of mankind as a whole. I therefore dare to call with the "Mal":

Knowledgeable Armanians know not only this question, but also the answer to it, and that is why I consciously close this book with the conclusion of Wuotan's runic song:

The Knrrsöhnm **necessary, the** ^ksrnsöhmn **not!**
Hail to him who teaches it!

Appendix.

Buddhism, Christianity and Armanism.

by Guido von List

It is an undeniable fact that Christianity - considered as a religious system - is in decline and that all efforts to raise it are in vain. It is different with the concept of religion in and for itself, which always existed, exists and will exist.

what is religion and what is a religious system?

Religion is the recognition of a spiritual flax intimately connected with the universe and the dependence of the world on the same.

Lin religious system is a collection of doctrines, opinions and customs, which have been proclaimed under the form of divinely revealed precepts, in order to bring before the senses of the mass of a people the high abstract concepts of religion (esotericism), comprehensible in concrete images (exotericism) to its cognitive faculty.

From this it follows that since primeval days there was only one religion, which was preserved and cultivated as Gehsimlehre or esotericism by the knowing and cognizing, that this one religion is unchangeably fixed and can only be deepened, but never changed, and that exactly "this" one religion was, is and will be at all times the never drying up Iugendborn, from which the religion-system-) founders had drawn and derived their teachings.

Since, understandably, all founders of religions (systems) had to adapt their teachings to the understanding of their contemporaries, the people and their contemporaries, in order to be understood by them, it is self-explanatory that, in spite of the same source of esotericism, such different systems of religions could arise. At all times there have been insurmountable differences in the raptures of

mankind, which, because of their psychic and physical characteristics, which differ so much from each other, will never be able to be placed on a completely equal level; and so there will have to be the most diverse systems of religion in the future, because the utopian dream of the future of one flock with one shepherd will never be realized. God, as the will of nature, let the different races of men come into being with a very definite intention and will hardly ever change this intention; unless in unforeseeable, out of consideration times.

Furthermore, it is equally understandable that a religious system can only flourish until its followers have grown beyond the level of culture for whose height the respective religious system was calculated, from which time on it begins to age and decay. The period of the dying of a religious system is always accompanied - the world history counts many such phenomena - by an epoch of apparent irreligion, which competes with the darkest superstition, out of which struggle of opposites as a result of the natural balance a new religious system grows up, which then again dominates the future, until it in its turn ages and decays again. That time of the death of a religious system is always marked by the circumstance when its hierarchy begins to doubt the doctrines represented by it as a result of forgetting the esoteric secret doctrine, but out of self-interest pretends full faith to the confessors and abuses its hierarchical power for the attainment of material power and wealth, which furthermore
The most substantial doctrines, opinions and customs are flattened into meaningless formulaic rubbish and the most stale schematism. Hand in hand with this goes the falsification of old teachings and their mutilation to the point of incomprehensibility, whereby the apostasy of even the most incapable of thought confessors spreads more and more, until finally the last spark of life suddenly escapes from the religious system, which has long been incapable of life, and the same goes out boastfully.

This is a phenomenon firmly founded in the unchangeable law of nature, according to which the spiritual or divine will of nature (spirit, essence, God, etc.) is eternal and unchangeable, its material

or materialistic manifestation (body, substance, the visible world, etc.) is just as eternal, but remains subject to constant transformation. Because the will and its form of appearance are one indivisible unity, because spirit and body, because force and matter, because God and world, or whatever else one may call these two healings, are always only inseparable two-units, thus two-units. Monism*) is the basic principle of religion (esotericism), as well as of every system of religion (exotericism), no matter to which stage of development it may belong.

The main points of this one religion, which are indelibly, though often obscured, inherent in every man's heart, are based on the recognition and acknowledgment of a spiritual being intimately and indissolubly connected with the universe and of the dependence of the world upon it.

Uncounted millennia ago, when the highest standing animal had developed little by little to the human being, when the human spirit began to come of age in a few specimens of this species, then intuitively the realization of the above sentence in -the thought form of the self-revelation of God appeared in these few, who then later, in order to find faith with their lower standing conspecifics, had to represent such self-revelation of God as sensually perceptible revelation of a God showing himself to them. Thus the beginnings of esotericism and exotericism were given. But still the borders between the animal world and humanity, which even today are not sharp enough to be drawn, were very shaky, and probably thousands of years lasting fights between man and human-like animals might have raged, which made own sexual laws of the different advanced religious memes a necessity, in order to raise the real man, the domo supious, and to save him from sinking into animal-humanity. Dr. I. Lanz-Liebenfels offers more detailed information about this in his excellent book "Theozoologie" (Bstara-Verlag, Rodaun bei Wien, 905).

That intuitively found self-revelation and knowledge of God grew constantly in the same proportion with the spiritual development of the highest standing wMen man, the Aryan, which result of knowledge is to be given here in après, the more so as the same is also the religion itself, which does not mean faith, but miss. Pure proposition of this knowledge (religion) is in contradiction with what we call science, although much of this intuitively found knowledge has not yet been found by science on the detour through the indirect reflection of the sensory brain apparatus, but will be confirmed step by step. The apparent contradictions exist only in the deviating designations, thus in misunderstandings. But since religion does not set up dogmas, but wants to be intuitively recognized and known, but not believed, such misunderstandings have no meaning.

The most important of these intuitively found insights of the Aryans, which I call Armanism*) and which form the religion, are to be summarized in the following sentences:

The two-unity (bsideinig-zwisspältigs Zweiheit) like God and

N)elt, spirit and Aörper, Araft and substance etc., form the basic tone of the universe. The spirit, the divine, the Araft permeates the universe as well as the smallest, no longer perceptible atom, every thing in itself, be it perceptibly animate or apparently inanimate. Thus, in the smallest thing, which is no longer perceptible for human sense organs, as in the largest thing, which is also no longer perceptible, the spirit is inseparably connected with the body, the force with the material. The body, the material, the substance is in and for itself only spirit (or araft) condensed up to the physical density, which appears latently in this form of appearance, but in the constant changeability of the form the spiritual energy inherent in it is manifested, by which exactly the two-unity, the monism**) manifests itself. Therefore, with reference to all life - not limited to the human one alone! - Birth or coming into being and dying or passing away never are a renewed connection or

Monistenbund not to be confused, since it recognizes only the unity (monism) "substance", but not the (two-) unity "spirit-substance". a renewed separation between spirit and Aörper, but only a transformation in the manifestation form of this two-unity God and world, spirit and Aörper, Araft and substance.

Applied to the form of appearance of man, every ego or individuality is of the same age as the universe, without beginning and without end, indestructible as spirit-body, which ego changes its form of appearance or its personality according to its need, which change in the form of appearance according to its stages of development perceptible to the human sense tools with the designations: Birth, life, dying, wiedsrverkörperung (rebirth, reincarnation) etc. is named. Therefore birth is not the beginning of life of the egoity, but only the beginning of the respective personality,

and therefore dying is not the end of life of the egoity, but only the end of life of the personality, respectively of the respective manifestation of the immortal individuality. The disembodied human being in the so-called death is therefore still far from being a disembodied spirit - which cannot exist I - since spirit and body (not body I) are inseparable, but only an I-ness stripped of the personality. But also the disembodied body (corpse) is not disembodied, but its atoms, which are all also in their turn again spirit-bodies, merely pass over into other manifestations, after the agent temporarily joining them together and guiding them up to now separated from them. Since death is not the state of annihilation of the egoity and dying is only a phase of transformation in the life of the egoity, the state of the egoity outside of the human body is the preparation for the next embodiment of human life. This preparation takes place in that spiritual level which corresponds to the spiritual (not intellectual or mnemotechnical) level of knowledge attained during the last human life. It is thus a rising

- but also a sinking! - It is possible for the individual I-entities, which in their various successive re-embodiments shape their future life on this side as well as on the other side of the human world, which self-formation is the fate (Sanskrit: karma, ancient: garma, therefore: Germanic, i.e.: the pre-growth). This self-created, outgrowing destiny fulfills itself in the good as well as in the bad sense, since every cause has its certain effect, which in turn becomes the cause of future effects (causality chains); there is neither an atonement-free forgiveness of mistakes, nor a non-reward of the creative deed; neither eternal damnation nor eternal immortalization; but one final union with God, the original spirit, after the dissolution of the material into its spiritual original state (Urständ). Only the recognition of the laws of re-embodiment and the inseparably connected laws of the causality chains explains the constancy of the development in the universe, as in humanity, because without them the development would already be stopped on its first stage; mankind would be a confusion of infinitely many isolated beginnings, instead of a cosmic whole, in the constant, organically developing becoming. Without this realization, the biological development of all life in the universe as well as on our earth from the primordial beings to the spiritual hero would be simply inexplicable, not less also the phenomena of born talents, geniuses etc. in the good and in the bad sense.

But as the universe consists of innumerable multiplicities both in the inconceivable smallest and in the inconceivable greatest, which all form the universe, which every multiplicity means for itself again a two-unity, namely a spirit-body, so every two-unity expands itself again to the many-unity (many-unity-many-unity), into which every two-unity dissolves. The two-unity man is such a "unity of many. His body consists of myriads of molecules.

The human being is the whole of mankind, the whole of mankind, the

whole of mankind, the whole of mankind, the whole of mankind. Conversely - to remain with man as an example - the two-unit and many-unit man with the total mankind, taken together, the two-unit and many-unit mankind, which unite with other two-units and many-units of the different groups of the animal, plant and mineral kingdom to the two-unit and many-unit earth, which in turn with their similar manifestations, the about six hundred planets, planetoids, moons and aomets, form the two-unity and many-unity solar system, which in turn with all the other solar systems forms the two-unity and many-unity of the world in space, and so on into the inconceivably greatest infinity. The borders into the smallest as well as into the largest are, however, foreign to the infinity, because they are drawn only for our sense perception ability, with whose continuous digging they can move out, but never by us - as long as we must still walk in human bodies - also only to the smallest part can be guessed. Each individual ego is, as already said, a two-unity as well as a many-unity, namely - a world for itself, but subordinated to the next higher two-unity and many-unity, to which it is incorporated, and so on in ascending tendency, so that it cannot leave the system, to which it is incorporated, and remains connected to it until its dissolution. Thus each individual ego as a spirit-body - to return to man - is attached to that spiritual ring in whose spiritual plane it is active and in constant extra-bodily contact with the same, which influences and perhaps even directs its activity. These spiritual rings unite to a further areise, which we call the folk

The next higher level is the sun-spirit, and so on in a constant ascending way up to the world-spirit. The next higher level is the sun-spirit, and so on in constant gable upwards to the world-spirit, the great nameless God. This One, Great, Unnamable is again one with all the other smallest spirits of the smallest atoms, is one with each individual ego, so that each one stands for himself in direct connection with God and needs no mediator (priest) to communicate with his God. But everybody communicates directly only with that spirit or God in whose spiritual level he is active, i.e. God reveals himself to everybody only in the scope of his cognitive faculty, or, to speak with Goethe: Everybody resembles only that spirit which he comprehends.

But from the two-unity as well as from the many-unity still the threefold-three-unity emerged, the most holy three (three-unity), because to the two-unity past and future, both unifying and separating at the same time, the now is added, that column in the time, whose duration lasts hardly the millionth part of a second, because the passed part of a second is already past and the coming part of the same second is still future. For this reason there is actually no present, because there can be no standstill, nothing constant, why one should call that what one - thoughtlessly - calls present, more correctly as the becoming. The Armanians therefore also called the second Norne Verdandi, namely: the becoming.

From the knowledge of this trinity, which is revealed in the organic development of all manifestations of life, the Armanians recognized the organic destiny of all life and consequently also that of man, which, consisting in constant perfection, must mean a continuous progress without standstill, without pauses for rest, which is why all relapses of the noble bred into the raffen of animal mankind were prevented by strict sexual laws. Since the Aryan armania had recognized that there could be no separation between spirit and body, as a "two" unit, they also knew that the care of the organic progress in the development of the becoming could be neither spiritual nor physical, but only spiritual-physical, and that therefore the life of Aryan mankind must strengthen to the spiritual-bodily

heroism, in that it, feeling one with the All-Will, strives to embody this recognizing in itself. And just such heroism, which, completely absorbed in the All-Will, puts its body and its material advantages at stake, carries away its followers in high enthusiasm, does not swerve to the right or to the left, and rushes straight ahead toward the highest goal of the Sun, Just such heroism grew out of the intuitive recognition of that trinity, Urda, Verdankn and Skuld, or the existent, from which the becoming springs, which as the future or the guilt fulfills what the existent and the becoming had prepared. And there we have arrived again at the great law of fate and the law of the chain of causality, which the Armanians called Garma and to which the Teutons owe their name.

From this knowledge (religion) of the Armanians, the esoteric Armanism, the Wi- hinei or the exsteric Wuotanism of the Ariogermanians, their religious system, grew. The abstract concepts were transformed into concrete divine personalities, which were associated with the course of the celestial bodies in zodiacal circles, as well as with the phenomena of natural life within an annual ring, which is evident from the names and identifying marks attached to these gods. But in spite of this apparent polytheism the monism was nevertheless the basis, because the knowing ones recognized in the individual gods nevertheless always only per

sonifications of the relevant special attributes of the one, great, unnameable God.

These symbolic personifications of the various attributes of the one God penetrated so deeply into the feelings of the faithful through thousands of years of habituation that their historical existence was believed in, so firmly even that later historians made every effort to prove or at least assert their historical existence, while the esotericists recognized them as independent spirits, which as outpourings of the Godhead are the executors of its will. The esoteric recognition of the eternity of the ego as well as of the mortality of the personality, which the pale of the people was unable to grasp, as well as the recognition of the law of the chains of aausality (Garma, fate), was transformed into the exoteric doctrine of conditions in the underworld and in the different heavens of the gods (Valhalla, Thrudheim, Helheim etc.).However, the esoteric meaning was always that those self-caused garmic states of the disembodied soul in the hereafter will actually be its fates in its next re-embodiment in a new human body, which will put it into garmic self-created situations, in which the consequences of its actions and omissions will be fulfilled in a good or bad sense.

If through this belief in the immortality of the soul and its responsibility for its doings in the life of man, that heroism was instilled in the people, then, on the other hand, from the strict regulation of life in general as well as in detail, that admirable organization of the Ariogermans grew, On the other hand, from the strict regulation of life in general and in detail, according to the visible regularity in the life of nature, that admirable organization of the Ariogermans,*) of which all historians of all times and peoples, without exception, bear witness by unanimously attributing to the Ariogermans the state-forming and state-maintaining power. These Ario-Germans knew what they believed, and because they knew what they believed, they lived it.

The teachings of Jesus of Nazareth were also based on esotericism, as recognized by Armanism; they were the one and eternal religion. But he also recognized that the people were not able

to grasp them; therefore he also communicated the esoteric secret doctrine only to his most trusted followers - the twelve apostles - while he tried to make the exoteric doctrine comprehensible to the other seventy-two disciples (pupils) in his incomparable parables. Only Paul is the creator of that system of religion which we call today Christianity, in that he placed the person of Jesus in the center of the considerations, called Jesus the exemplary bearer of the God-human life in the relationship of man to God and taught to understand in him the personification of the Divine gift to mankind and consequently him as the God-Son, the second personality of the Trinity. So far, Christianity would have remained in harmony with the eternal religion and consequently also with Armanism, because God-men - namely highest developed I-entities of the genus bowo supisus - existed at all times. It is them who condition the progress and lead the masses enthusiastically to higher goals. Since these God-men had attained the highest level of knowledge possible at their time, but with it also that height which rises above the level of mankind, they were - and still are today - in possession of those extraordinary divine means of power which are still latent in the less developed human beings and are only waiting to be awakened. Already in their last life on earth they have risen to that height which brought them nearer to divinity, so that in the next higher spiritual realms they are able to reach the highest level.

They are only allowed to be integrated into the people and family circle corresponding to their assumed mission voluntarily, according to their own unrestricted choice, due to very extraordinary reasons, in order to accomplish a great act of development. But since they belong to the earth and to its spiritual kingdom, which is the earth spirit itself, they are all bound to this kingdom until it passes away, i.e. until all ego entities have swung themselves up to the plane of Godhead - like the God-men - and have united with the earth spirit - the God of the earth - in order to return in this union with him to the sun God. But since Paul enforced the recognition of Jesus of Nazareth as the only God-man - under exclusion of all others who had been and who were to come - he already moved away from the one religion and created a system of religion, the Lhristianity.

By this insertion of a mediator between God and mankind, the further distance of Christianity as a system of religion from the one religion was already accomplished; for now God was thought of as outside the heart of man - above the firmament of stars - and the real God-innerliness was stunted in its root. Even more! Paul continued to build the Old Testament doctrinal edifice on the basis of the Messiah thought by summarizing the essence of the New Testament in the concept of the perfect religion of redemption and reconciliation. The natural consequence was that man had to forget and suppress all his inherent intuition and was pressed down to the deepest feeling of his own moral powerlessness and helplessness, out of which developed a dull despair with the false sense of his own moral guilt, the equally untrue repentant self-confession of boundless sinfulness and the timid desire for repentance. Under this pressure, the

The dogmas of temporal and eternal punishments - purgatory and hell - as well as of eternal rewards - heaven of the blessed and saints - confused and obscured the recognition of re-embodiment more and more, until it finally died out completely, even as a secret doctrine. By the dogma of the forgiveness of sins by the priest ordained for this purpose in God's stead, not only was the law of Garma obscured and forgotten, but also the sense of self-responsibility was clouded, whereby the public and secret morals of the people were alarmingly damaged.

Other dogmas and customs of this religious system, which is really only to be regarded as a priestly church, had just as damaging an effect on the people through its almost one and a half millennia of foreign suggestion in the most pernicious way, and if the one true religion - Armanism - had not been planted invincibly and indelibly in every Germanic heart, so that it would unconsciously break through again and again and influence thought and action, our glorious German people would have long since gone the way of ruin, as Rome and Byzantium have gone to the Vrkus in spite of so-called Christianity.

The pure sublime Armanian doctrine, which Jesus of Nazareth proclaimed anew, already clouded Paul by creating his religious fft'stem, which we falsely call Christianity, while its guardian and nurturer - the priestly church - made it completely incomprehensible and unbelievable; so that it is forced by all force of external means to support and protect the faith, the faith in which it itself does not believe, but pretends to believe, and which today serves only as a desperate and despairing party power mittsl to serve weathered class and social interests as the last undermined bulwark.

The priestly church, which was and still is willing to denationalize us Ariogermanen, especially us Germans, had only put us into a hypnotic state of schias, from which we now - weakened, but not incurably ill - awake and begin to reflect on ourselves. But as soon as we have become aware of this first foreign suggestion and are about to shake it off, the second danger of foreign suggestion - the yellow danger! - is already in front of us, or better said, in the midst of us, namely Buddhism.

If the doctrine of humility of Christianity in the priestly church of any denomination had degraded itself to the doctrine of worship, then the true and right slave religion of Asia threatens us for the future with the doctrine of Irgebenheit of Buddhism.

Buddhism in all its shades is based on the one true religion, which also Armanism recognizes in strict connection with the primeval laws of nature, thus it has completely the same roots as Wuotanism and Christianity, but is in no way inferior to Christian theology in confusing sophistry. His theosophy is also completely rooted in Armanism, which impresses many; but in the conclusions and applications for life, in his Ixotericism, he deviates alarmingly from Wuotanism. While the latter, as shown above, leads to spiritual-bodily heroism, rejects every asceticism, bends only the body under the rule of the spirit - both in the macrocosm and in the microcosm - Buddhism despises everything corporeal and cultivates only the pure-spiritual, while Wuotanism declares the individual ego as an irredeemable part of the all-ego, While Wuotanism declares the individual I as an indissoluble part of the All-I, of the All-Lin-I, and subordinates it to this, but without depriving the Linzel-I of its rights of individuality, Buddhism isolates every individual I, which only in the care of this Linzel-I is active to prepare itself as quickly as possible for entering into Nirvana, that state of the God-Man, which cancels every bodice-embodiment to the human world. While Muotanism recognizes the mirken of every single ego within the framework and for the benefit of the All-Ich (All-Lin-Ichness, Aloneness) as a duty, but also as a virtue, which is rewarded by the Linzel-Ich, Buddhism recognizes this duty only within the framework of the activity as a good Merke, alms, forbearance etc., in order to acquire a merit for oneself, but not in order to benefit the All-Ich. In the same way, the high-middle knowledge of the Garmas in Armanism as well as in

Muotanism, which only knows causes and their effects, which again give birth to infinite causes triggering effects, which can be bad or good and accordingly express their consequences, without these consequences being avertible, has been shifted in Buddhism into the doctrine of the Aarma and there the guilt has already changed into sin. The law of aausality is already obscured, because it says: For every evil deed or omission you will suffer. With it the concept of punishment is already connected and the consequential evil is blurred, instead of saying: You will have to bear the consequences of your action or omission - in the good as well as in the bad sense - yourself, as it is definitely expressed by Armanism and Muotanism.

From this darkening weakening of the knowledge of the Garma to the doctrine of the Aarma still the enormous difference between Armanism and Muotanism on the one hand and Buddhism on the other hand results, that the Arman or Ariogerman does not regard the Garma as an inevitable fate, but as a self-created fate which is in his power to improve, while the Buddhist surrenders to the, as he thinks, inevitable fate, but tries to mitigate its consequences by penances.

A comparison between Buddhist and German folk tales dealing with this subject will confirm the above more easily than a treatise, no matter how well founded. Of course, one must not compare the Buddhism transplanted to Europe with the Buddhism of Lhassa or Teylon or Thina or Japan, because there, too, it has already sunk to the low level of a priestly church. But also that Buddhism, which offers itself to us Germans now as esotericism, is already long no more esotericism, but on the best Möge to become a religion system, which already begins to show the most beautiful plants to land calmly and surely in the harbor of a prissterkirchs of the future.

If now the results of this study are to be drawn, it showed that our German people, as Ariogermanen, was not only since primeval days in the possession of the true one religion, which it extended itself and still extends today, which in its fundamental knowledge preserves the dualism condensed to the monism, the two-ness of the spirit body and in spite of all foreign suggestion nevertheless inwardly as religion, although outwardly it apparently professes Christianity.

To this balanced cultivation of the spiritual-bodily they owe not only their political independence (as Germans), but also the world domination (as Ariogermanen: Germans, Englishmen, Dutchmen etc.), from which a Pan-Germanic Germany (see the highly meritorious works of I. L. Reimer: Ein Pangermanisches Deutschland und Grundzüge für eine Deutsche Wiedergeburt, Leipzig, Thüringische Verlagsanstalt, l9O6) will unfold in the future, despite all opposition of the dark powers. On the other hand, those empires (Greece, Rome, Byzantium, etc.) have disappeared without a trace, which only paid homage to the materialistic direction with complete denial of the spiritual, after they had experienced a short apparent bloom, while those

Peoples who only cared for the spiritual and neglected the physical (material), saved their peculiarity, but are completely enslaved, dominated and exploited by foreign peoples.

Only our innate religion - Armanism - can save us from such a fate, as it had also saved us from it, and therefore we have also no foreign suggestion to fear, since we are strong enough to pass it. But to protect us from new dangers is always a law of prudence.

The little people on the heath.

By Guido List

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It is a dear old habit of mine to walk lonely paths in order to avoid the great stream of people, and so it happens that I see many a thing that others do not see, and even if such a thing occasionally enters their field of vision, it usually remains unnoticed, often even unseen itself. But I don't want to rack my own or the honored heads of my dear readers why, but simply state the fact of this phenomenon.

So I once walked along a terribly boring poplar avenue with a fierce desire for beer in a herero-like glow of the sun. My walking tools had become invisible to me, for the floury dust had robbed them of any color that would have distinguished them visibly from the color of the road, while a floury cloud of dust lay on the ground, almost opaquely veiling the worn tracks and the gravel banks in between, over which I prematurely tiredly strode, wondering whether my esteemed fellow men might not be considered wiser than myself, because they prefer to stroll on well-kept paths in some spa park than on such a miserably dusty military road, from afar a church steeple beckoned me loving consolation, as if to say: "away weary wanderer, quicken your steps and come to me, for all those thirsty and dust-laden will find helpful comfort and friendly refreshment with me, the while an inn near me!" That I was not insensitive to such heavenly comfort, everyone will believe in a simple word, but not less the circumstance that I now bravely reached out in spite of all fatigue, in order to be able to camp in front of the foaming brown-reddish Castalian spring as soon as possible. But I was not to see my fierce

desire for beer satisfied as soon as I wished; for something stood between me and the longed-for inn, and this something made me forget fatigue, dust, and even my feeling of thirst, so that I stood still and saw a strange miracle unfold before me.

For almost an hour a furniture cart-like vehicle had been limping along the same road in front of me, about three hundred paces ahead, in slow motion, without my paying any particular attention to it. Now, however, it had stopped at the edge of the road, and as I approached it more and more, a number of men and women of all ages, even children, slipped out of the strange vehicle and began a strange activity, which, however, soon lost its mystery when I perceived that they were putting the finishing touches to their toilet and revealed themselves as harlequins, pierrots, ballerinas, and so on. A pony, which until now had been running on a halter line next to the cart horses, was thrown on a fantastic bridle, which with its shabby prunke completely matched the worn-out patheticness of the costumes of these wandering circus people, who were now getting ready to make their ceremonial entrance into the nearby village. The padrone, as Hercules, seized the reins of the team, preceded by a harlequin, who worked the inevitable big drum with chineels, while from the interior of the eighth an out-of-tune barrel organ croaked mysteriously. A small anirp in dirty leotards led the pony, on which sat a girl of about eight years in the costume of a ballerina, who seemed to be waiting for people to whom she could throw the usual little hands. In the front of the dusty carriage, which was colorfully painted and from the roof of which a stove pipe revealed that it meant a wandering dwelling, fantastically dressed women and Indians were grouped, who held parrots and smaller animals, while a Pierrot and a Llown with mighty trumpets stepped to the side, anxious to sound their fanfares.

A few friendly words and some cigars had soon put me in desired contact with the padrone and involved us in a lively conversation, which unfortunately was only of short duration; for much faster than I would have liked, we had reached the village, and I had to retreat, so as not to disturb the solemn entry, which was now proceeding under the sound of trombones and drums.

After dark, -the Padrone came to my table at the inn accompanied by his family, and I had no cause to complain of this unusual company; for I had occasion to enrich my knowledge

considerably by learning facts of which I had never thought, never suspected, the possibility.

What I learned there is to be set down in the following lines in connection with what is known historically,

as a supplementary chapter to the history of the - völklein auf der Heide.

Who would have noticed them until now, these brightly painted traveling boxes on dust-covered wheels, with the idyllic-looking tin smoke pipe under the roof, which reveals the vehicle to be an ahasverid dwelling house that is never granted rest, that does not seem to be a home and yet is one, a home that possesses its history just as well as the crumbling ruins of a former dynastic castle. The pampered city dweller, who encounters such artist's homes here and there, is rarely elicited more than a pitying smile by the flimsy pomp that surrounds them, if he pays any attention to them at all, without even the remotest inkling of the great age of most of these wandering societies, which count their lineages with almost the same pride as the tournament-ready dynasties count their ancestors born to sword and shield.

In Lower Austria, which is kept in mind here, and most probably also in other German countries, in the forties of the nineteenth century the wandering artist troops, who until then had no rights of jurisdiction in any municipality and were completely without a home, were forcibly incorporated into those municipalities as entitled to a home and obliged to a home, in whose district they just happened to be on a certain day. Until then they formed completely free societies, so-called gangs, which did not recognize any lord, any authority, and were only forced to bow their necks to the arbitrary power of the formerly powerful feudal lords and the equally violent and high-handed Grtsobrigkeiten, opposing hard vigilance with devious cunning, often insidious revenge, but otherwise leading a gypsy-like, unbound life. Each of these gangs procreated on its own, but maintained contact with the other gangs.

The two gangs were in a kind of cooperative intercourse in that they preserved and respected each other's sphere of activity and did not tolerate that the one gang went into the other's gay.

According to an old guild tradition, most of these gangs, which still exist today, albeit in changed circumstances, trace their origin back to the "gardende Lanzknechte" in general, and in particular to the released mercenaries of Emperor Charles V, when the army was disbanded after the famous campaign to Tunis.

Now this guild tradition is perfectly true and correct; only it erroneously does not refer to the origin of these bands, but merely to a phase of development, if you will, to a reorganization of the same, which has still remained in the traditional memory of these last remnants of the once much feared, but also much sung about people on the heath.

The people on the heath? - Yes!

There are names which act like a struck note, which connects one whole tone grater to chords, in order to tremble for a long time like the sounds of the aeolian harp, which conjure up memory pictures before the soul and suddenly make the blue miracle flower of romance blossom, so that even our sex, which has become sober, feels a warmer pulse and feels transported with one blow into that fairyland, of which one can neither say that it is, nor that it is not.

How can the police man of today think himself into that very peculiar poetry of medieval and pre-medieval vagantism?

The little people on the heath are far, far older than Christianity in Germany's regions. Its first beginnings go back deep into pre-Roman Germanic antiquity, into that distant time when the many German nations were not yet united by a common idea of state and were therefore only loosely connected; into that time when the emphasis of the social order still lay in the autonomy of the individual districts and communities.

If a member of the district or a member of the community had committed a serious offense against his comrades, and if he could not or would not be punished by death, he was banished or made homeless, or, as was said in those days, put into the eight, i.e. declared to have no rights or protection, to be free of birds. Gin such had no right, no property, no home any more, everyone could, yes, had to kill him, where he met him, like a harmful predator.

These banished people fled into the forests and formed

wandering gangs, which lived from hunting and robbery, and often even formed their own - of course also outlawed - communities, whole villages. Lower Austria shows in its list of place names, especially those of lost places, very many, which prove to be such ostracized settlements by the interpretation of the name.

These banished were further increased by fugitives of all kinds, by adulteresses chased away (Gri- seldis and Genoveva legends etc.), by fallen girls, dishonestly born and other castaways of the society of that time.

If these unfortunates were initially banished to the heath with the wolves, their number soon became so great that they were spoken of as the little people of the heath, for they organized themselves in their own way and soon became a threatening danger to those who lived in orderly circumstances. This was the situation until the time of Charles, the Saxon butcher, whom grateful Rome honored with the epithet of the Great. With him began that time of terror in which the poor Germans were converted to the religion of love with torture benches and executioner's axes, so that those who did not take baptism and did not want to be converted had to flee to the little people on the heath.

This entered thereby into its second development s- phake, which supplied it with the intelligence, since the Skalden, namely the priests of the Wuotan tribe, who had been the teachers and leaders of the people until then, had to give way to the most furious persecutions and now strengthened and also ennobled the little people on the heath. The traces of their secret aria against the Airche and their followers can be found in many beginnings of many fermentations of the early Middle Ages, the mysterious glow of which kept the rulers in breath and tension for centuries.

From this second phase of the development of the people on the heath, or the dishonest people, as they began to be called, emerged the minstrels, the musicians of those distant times, but also the singers, the forerunners of the so-called folk singers of our days. The minstrels had continued to cultivate the old music, as such had been practiced at the halga- domen (temple places of the Ivuotanstume) and had therefore also been banished and cursed by the Airche, and had practiced it for the amusement of the people in dance and song.

Such a mufic band of dishonest minstrels is composed of the

following instruments: a big drum,*) two small drums, one or two transverse pipes (flutes), one or two violins, to which the triangle was added later. These lÖanderspielleute are found throughout the Middle Ages wherever play and dance was required, whether at princely courts, or under the village lime tree at the Airmeß. highly noteworthy, although little recognized so far, is the fact that the ancient

Characteristic of this development phase of the Völkleins on the heath, the once for magic-strongly estimated Anhub of the old-wuotanischen halgadomsmusik, not only by the today's lvanderkünstler still conventionally is maintained, but from these on the military music-bands was transferred and likewise with these still today in full practice stands, which is quite no play of the coincidence. It is this the known proposal of the big drum?)

This, as well as the no less noteworthy circumstance that in all armies of Europe the large as well as the small drum is historical, yes, that in the Prussian army besides these also the ancient cross pipes remained, prove that the earlier recruiting troops, from which our standing people's armies developed, were for the most part made up of "the" peoples on the heath and had taken over the sonic habits adhering to this very peoples on the heath with them and had continued to cultivate them as lansquenet and later soldier customs. But since those present-day lvanderkünstlsr still lead the old big drum without exception and just as without exception still keep the "ancient""" Proposal in practice, this proves no less that the völklein on the heath was not consumed by the lverbeherren for a long time, that it had given to these only its abundance of people, that it took up after dissolution of such a Merbeheeres its dismissed crew again and has preserved until the middle of the nineteenth century, yes in a certain sense even until today still in its peculiarity.

With the gardende Landsknechten, which after the abandonment of the from Africa (Tunis) booty-heavily returned

") This proposal is for happy occasions the following: for solemn occasions, however: - - " . The

The third phase of the development of the peoples of the heath, in which we can still recognize them today in their descendants, the itinerant artists, took place when the army of Emperor Charles V. passed through the whole of Germany.

Charles V's dismissed lansquenets returned to Germany with a

very unusual retinue and strange booty, with which they not only enriched the people on the heath and made them more brilliant with their foreign clothing, but also formed a new species in them, which soon took precedence and had a determining effect on the entire pale of the traveling people.

After the aforementioned it is clear that at least many, if not most, of the returned discharged mercenaries had previously belonged to some gang and had now joined it again after they had returned rich in booty, and it may have been through them that many other of the guardsmen, who otherwise had no accommodation or wanted to find one, since the unbound life might have been more comfortable to them, were led to such gangs. This explains not only the external connection of the traveling people with the peculiar forms of the lansquenets on the one hand, but also the rapid formation of the legions, as well as the absorption of the departed soldiery by the traveling people and indirectly the influence of the Tunisian campaign on the peculiar formation of the people on the heath on the other hand.

The very special peculiarity of the Tunisian campaign consisted in the fact that among the booty of the individual landsknechts Nkohren, Nkaurensklavinnen together with rare animals such as camels, monkeys, parrots and the like. The lucky owner of such a treasure had to be the target of the most covetous desires of a gang, especially if he had rich, gold-embroidered Arabian robes and was able to parade in them and show any equestrian tricks or sleight of hand. Soon one could not imagine a gang without a Moor, without a Moorish slave, without a camel, a monkey and a parrot, and so every gang sought to put itself in possession of such indispensable delights, and if there were no real Moors or slave girls, then art knew how to forge them. Later, in order to meet the urgent need of the highly respectable public for show and creepiness, man-eaters, Indians and the like were added. Thus, the bands added to their old accessories the new ones brought from Tunis and kept them almost unchanged until today, transforming themselves from the former wandering minstrels into the later and still today wandering artists, but faithfully preserving the traditions of the minstrels of yore in their main instruments.

This so conspicuous enrichment of the inventory and the reorganization of the individual bands caused thereby, however,

logically also a higher development of that part of the people on the heath, which comprised the Ivander artists, and was powerful enough in its after-effect that it remained not only unforgotten, but even blurred or absorbed all older memory moments and became alone for itself the guild tradition of the bands concerned, which therefore begin with it their legendary history.

Of course, many bands of recent origin may be regarded as offshoots of the older ones; the majority of them, however, certainly goes back not only to the lines of the train to Tunis, but to even more distant times, and the ancestors of one or the other band may have played not only at village dances and church festivals, at court festivals and tournaments, but even at Balders- and Mihila-Thingen at the most sacred halgadomen of the pre-Christian Ivuotanstumes.

The curse of dishonesty has long since been lifted from the descendants of the people on the heath, for about sixty years they have had the rights as well as the duties of the rest of the citizens (along with the corresponding tax sheets), and a highly benevolent police force - the sworn enemy of all and any romanticism - strives with zeal that cannot be acknowledged enough to educate them to become well-mannered and useful citizens.

The individual padrone have then also anjetzo - of course, stamped according to regulations - concessions together with the tax sheets indispensably necessary for it and can for it but fully entitled circus directors of the rank of a Renz or Schutzmann address at any time as colleagues, without that a thus honored one might raise objection.

In spite of all these concessions of our balancing time efforts, however, the Ahasverid artist's home still hobbles through the dust or morass of the country roads as a strange link between the age-grey past of our people and the present, and probably even a good part of the future of the same.

But that day will certainly be a long time coming, when the last artist's cart will be pushed into that junk room of cultural history, which is so wrongly called a museum.

Jerusalem the mortgage bank of Caesarian Rome

Vienna, March 7 isos.

The question may have crossed the mind of many, why the rulers of the chosen, unspecific race prefer to be called Americans, Englishmen, Poles, Russians and the like, after the country in which they reside, instead of identifying themselves as Hebrews, and why, if their race must inevitably be named, they much prefer to be addressed as belonging to the "Mosaic creed" or as "Israelites," but only not as "Jews," although ethnographically as well as historically they have an indisputable right to the name "Jews. If the shallow thinker finds it understandable why the Jew prefers to be considered a Frenchman, an Englishman, an Italian, or something like that, he cannot explain why the designation "Israelite" should be more distinguished than the designation "Jew," since, according to the "Book of Books," both designations mean the same thing, since they are used alternately for one and the same people. The deeper thinker, to whom it is already known that in the development of the universe every development takes place according to urewigen organic laws, has already long since thought that the "Jew", who rather hears himself called "Israelite" than "Jew", might well have the reason for it, which he has, to call himself after that nation, in which he has singenistet, why he assumed as credible and probable, that perhaps even the "Israelites" could have been a non-Jewish people.which the "Jews" could have eaten up completely and then have appropriated their country, property and literature.

And he who has thought such things has guessed the right according to the organic law of value of the Jewish people, which newer researches have ethnographically and historically proved to be actual, and may see to it in his sphere of activity that the Jew is

regarded as a "Viennese," "Austrian," "German," etc., as he is regarded today as an Israelite, i.e., that he does not absorb these lands, devour these peoples, appropriate their soil, history, poverty and literature, as he did some time ago. as he is considered an Israelite today, i.e., that he does not absorb these countries, devour these peoples, appropriate their soil, possessions, history, poverty and literature, as he had done to the Zsraelites about two thousand years ago.

Already at the beginning of the eighties of the nineteenth century Wilhelm Obermüller had recognized this truth and found the acut to publish the same, for which he had reaped only scorn and derision at that time, as well as he was brought into disrepute as one who was not to be taken seriously, as it tends to happen to everyone who dares to think, to speak, to write and to act differently than in the conventional template. Soon, however, Mbermüller's findings*) had made school and the newer literature already knows a good number of researchers who followed Obermüller's instructions and made the most far-reaching discoveries, which latter confirm especially the Assyrian clay tablet libraries in such a way that the Bible will be corrected in many and important points. Admittedly, it will still take some time until such undeniable witnesses will be accorded the correct probative force.

The result of this recognition and finding is now presented here - as far as it relates to the subject of this study.

The topic of the book is the same as the topic of the book itself - it is made clear in a nutshell, without having to carry around burdensome evidence as ballast.

The Aryans, the white primitive race, which still today in the "Old Saxony" in the Elbe lowlands, in Lower Austria in the valleys of the Krems, the Kamp and the Isper and, thank God, also in many other places, sit pure and unmixed, had since primeval days, They were the founders of the old culture, which had been wiped out by the second ice age and the following great "Flood" in southern

continents, from which antediluvian culture countless legends and reports have been saved to our second cultural epoch. The Edda preserves the memory of the second ice age in its description of the "Fimbular Winter" and in the "Völuspa" in prophetic form, as well as all mythologies and the Bible commemorate the "Flood". But also during and after the second ice age the Aryans continued their migration and settled Asia, America and Africa. Wherever they came, they formed the rising element, and if by distractions - as for example in Egypt provable - their influx stopped for a longer time, a decline of the culture is noticeable.

Thus they also settled Syria and with it Canaan, where they formed mixed races, like everywhere, living in mixed marriages with the natives. The Canaanites were such a mixed race of Aryans and Turanians and practiced agriculture and animal husbandry, were administered like the Teutons in districts and were, according to their Aryan blood, a warlike, brave peasantry. These were the Israelites. About thirteen hundred years before our era, so now about 3200 years ago, they came into war with Egypt, whereby the prisoners of war from Canaan were dragged to Egypt to the bondage, where they had the same fate with other prisoners.

IL" . Among them were also former inhabitants of the deserts of the Red Sea, who were culturally very low, since they knew neither agriculture nor animal husbandry, but lived only on fish and other water animals, why they were called the "fish eaters" (Apriu), but who warmed up vividly for commercial business, which they had preferred to all other occupations. After the designation "Apriu" they called themselves the "Ibrim", from which the Greeks formed their designation "Ebräer". Already in Egypt, at times of famine, these Apriu betrayed their financial fortune (losefssags) and, in pretense for the phra-on-Ra (Sun King), but in reality for their own pockets, they cultivated the Egyptian peasantry, which they deprived and prole- tarized, as they have done countless times, as historically proven, and still seem to do today. The captive Israelites used this turmoil in Egypt to free themselves, which happened not quite a hundred years after they were taken away. Of course, those who now strove for freedom were already the descendants of the captured Aryan-Turanian Israelites, who understandably, as

they were produced with women from the lower Egyptian people, now again formed a new niche race. Since now also other ethnic groups were found among this heap of Auli, it may have been difficult to bring even some order and discipline into this wild, enervated band of slaves. An Egyptian priest named Msarsif, whom the Bible calls Moses, took over the supreme command and segregated the masses according to their tribal deities, over which he then placed a chief god in order to keep them all in check in this way. These are the alleged twelve tribes, of which only one - the tribe of Iuda - was Jewish.

But one does not believe that Gsarsif-Moses organized the descendants of the captured Aanaanites out of pure philanthropy and led them into freedom; the reasons were completely different I The overgrown, proletarianized Egypt revolted against the "Apriu", so that these were forced to leave Egypt, and thus the "Exodus from Egypt" presents itself as a splendidly successful, anti-Semitic main and state action, as such - unfortunately! - the history of mankind knows only too few. But since the Hebrews were never capable of arms, they provided themselves with a crew capable of arms and for this purpose those very Auli clusters were just good enough for them, while the tribe of Judah formed the master race and the later royal race.

However, it would lead much too far to determine geographically these so-called tribes and to go into the abominations of the land seizure after bandit type in more detail. It may only be noted that the twelve tribal countries were always at war with each other and were only temporarily united for a short time about a thousand years before Christ, as well as that only Judah served the Jewish Ault, while all the other tribes remained with their tribal gods and their independence.

But in Deuteronomy it says: "You shall eat all the nations that the Lord your God will give you. You shall not spare them nor serve their gods. For the Eternal thy God hath blessed thee, as he hath promised thee, that thou shalt lend in pledge unto many nations, but thou thyself shalt not borrow."

After the land-grabbing, in which the "land-servants" or "mercenaries" of the Jews, namely the non-Semitic tribes, had united

with their former tribal peoples, the process of semitization of the non-Semitic Israelites took place rapidly through these returnees as well as through the intercourse with the Jews, in that the immigrant Jews swarmed over the unfortunate land and soon got the upper hand everywhere through their talents in trade, usury and finance, which were notorious even in modern times. Thus the Jews ate their way into the Israelite people and ate it up completely by proletarianizing it, acting as its masters and calling themselves now - tout oomws ober! nons - Israelites. They transferred the heroic history of this people to themselves and usurped for themselves the ancient heroic poetry of the Israelites, which was edited by the rabbis in the Jewish sense and degenerated to that distorted image, as its remains can still be recognized in the Bible.

But all the hatred of the Jews was directed against the Aryan Israelites, the Amonites, whom they "ate up", while they themselves merged with the Hittite families.

But even in this country the inability of the Jews to found and maintain a state proved itself, for they have only lived everywhere as parasitic peoples and collapsed with the people from whom they had sucked the marrow when the latter became incapable of longer bearing the burden of parasitic Jewry.

It is known that in the kingdom of Judah, or Palestine in a broader sense, only the smallest part of the Jewish people dwelt, while by far the greater part of them were scattered over the whole earth, and in the nature of things were sedentary in the great commercial centers. They were to be found as "merchants" everywhere in the sea and commercial cities, but had their base and pivot in their headquarters at Jerusalem, in the "Yahweh-Tempsl", which formed the istral treasury of the entire Jewry of the earth, to which all Jews of the whole earth contributed, and therefore already in the last millennium before Christ Jerusalem was the "antique credit a n st a l t forhandsl and traffic" of the world.

trade and world politics of those distant days. For the Rome of the Caesars, which was always in need of money, "Jerusalem" was therefore the ever-helpful "Tskompte and Mortgage Bank", where - of course only against appropriate security and against obliging concession in case of need - "money in any amount" could be obtained at any time.

In Jerusalem, as already mentioned, there were not the rulers of the Jewish community, but only the accountants and officials and individual representatives of the families together with the king and the temple staff. The "people", however, were the Israelite debt slaves, who repeatedly made revolts, but since they were always unguided, they were soon forced to rest again - with the help of Roman weapons. Around the year 70 of our era there was once again such an uprising, which must have been particularly bad, because the indignant peasants, who had invaded the city of Jerusalem, drove out the king, nobility and priesthood together with the bankers, burned the "mortgage bank", namely the temple, and kept the latter thoroughly plundered beforehand; they were now masters of Jerusalem. But again at odds, they were not able to hold their own in it.

The rulers and bank holders, who had partly fled Jerusalem and partly been driven out, were now crying out horribly for police - ahem, pardon! - help, and for these Rome had to conquer Jerusalem to save itself the "credit institution for trade and politics" so necessary to it. It was not the Jews that Titus besieged in Jerusalem, for these were with him in the besieging army outside the city, but the rebellious Israelite peasants, and it was these whom he dragged captive into slavery, while he took the Jews into his powerful protection. Rome had already sunk so low that it had to take sides with Judaism, for the coffers of the ancient mortgage bank at Jerusalem had already become the heart of Rome, on whose pulse the life and death of the world empire of the Caesars depended.

Rome was no longer able to avoid the polyp arms of Judea, and when Judaism took the upper hand in Rome itself, Christianity was conflated with Judaism, since the latter was considered a Jewish sect, and the so-called persecutions of the Thrists began. This was

the outbreak of "Caesaro-Roman anti-Semitism", which unfortunately did not lead to the same beautiful goal as the victorious "Egyptian anti-Semitism" one and a half thousand years before. Only in this way can the so-called persecutions of the Thrists be explained, for a state as tolerant as Rome, which built a pantheon for all gods, would have had room in it also for the Crucified One, if it had recognized him and had not taken him for the hated, hostile El Shaddey.

Jerusalem, however, remained what it was, the mortgage bank for the world-dominating Rome, and when Rome collapsed under the consequences of its mortgage policy, the gentlemen Hebrews had been in full security in Alexandria and Byzantium long before, and merrily they have continued to mortgage ever since, until - yes until? - ? -

They Jews as State and Nation.

By Guido List

published in "VstÜkUtschk Nunüschau" (Vienna), tSIZ.

In one of its last monthly issues, the excellent German national monthly "Das zwanzigste Jahrhundert" (The Twentieth Century) published an essay on "Zionism" that was well worth reading and that inspired me to ask: how the Jews actually see themselves as a people, as a nation, as an independent state?

how a new kingdom of Iudea would be shaped. My interest in this question was further stimulated when I read the following passage (page H2) in the recently much-mentioned publication: "Die uneutsche Literatur der Gegenwart", ein Wort an die Modernen von einem Provinzler (Berlin, Lüstenöder, sgHS):

"The Jews of today - the poor rogues I one knows why! - are born internationals and from the outset naturally "decided opponents" of every attempt to place culture on national soil. But these international nomads once had a country, and there they were such a lowly national people, as rarely one grew on this plansten. And just this rugged preservation of their peculiarity, which was refreshed to them again and again by their prophets, conditioned their development and greatness. All gentiles were to them a priori and uncritically goyim; they do not know expressions enough to boast of themselves as the chosen people. It was harsh, but beneficial for the development of the small people in the midst of many enemies. What thundered their prophets against the apostasy from the national Iehovah and the casual mingling with heathens! And every national-religious popular uprising was preceded by a smashing of the foreign idols. For the Jewish religion, like Mohame- danism, is inseparable from the body of the people: a mere denominational or religious opposition to Judaism, therefore, does not for a long time get to the bottom of the separating moment between them and us. Race and form of religion are closely connected. Their prophets were not merely priests, they were religious, national, political, cultural educators of the people."

This passage, which emphasizes so much that the Jew in his own state by no means practiced that "tolerance" which today he demands for himself to such an extent in foreign states in which he leads his parasitic existence, this passage

I was very much tempted to take a closer look at how the Jews in their former state might have treated the foreigners, the strangers, the goyim, in order to draw conclusions about their behavior in the future Judea, in order to see from this, whether they would then likewise fill public positions, such as district doctor, professor and similar posts, only forty out of a hundred by natives (Jews) and sixty out of a hundred by foreigners (Goyim), in order to fulfill their debt of gratitude to their previous native peoples.

The Bible, the "book of books", brings the following strange passage in Exodus 1:2, H8:

"If a stranger dwells with you and wants to keep the Lord's Passover (i.e., who wants to convert to Judaism), let him circumcise everything that is male, and then let him come near and be like a native of the land. For no uncircumcised man shall eat thereof. Let the law be one to the native and to the stranger that sojourneth among you.

This biblical passage is of great interest only on closer examination, for in it a distinction is made between the uncut stranger, the gentile, and the "stranger who dwells among you," namely the stranger who has been accepted into Judaism, the naturalized Jew, so to speak. But, as further appears from this passage, these newly admitted Jews were still regarded as strangers and were by no means considered equal to the born, true Jews, but, in spite of all the ritual consecrations and ceremonies of admission, such as circumcision, baptism and sacrifice, they were still not considered full Jews, but always only as "strangers who dwell among you," as "strangers of righteousness," or simply as Iudrn- enjoyers. And such is evident from the Bible itself, going back to pre-Babylonian times. So whoever was accepted into Judaism by crossing over from another religion and nationality was still far from being considered a true Jew, but nevertheless so disproportionately higher than before as a Gentile or a non-Jew (Akum) that he was considered completely as if newly born and completely detached from his former kinship. His cattle, which were born before his conversion to Judaism, were not his cattle, his parents not his parents, his brothers and sisters not related to him; he could have married them without incurring blood shame, if they had become Ron- vertites like him; likewise also mutually the right of inheritance as well as all other rights ceased, they were henceforth

completely alien to each other.

Although the Ronvertite was so completely detached from his former circumstances, and although he had already entered into the sacrificial community with the tribal Jews, he still stood infinitely low in rank among them, and all offices, in the army as well as in civilian life, especially the priesthood and the teaching office, were closed to him. He and his cattle were still considered strangers, and the proverb went, "Behold, before a fellow Jew to the tenth generation!"

The marriage laws also made a sharp distinction between true Jews and fellow Jews; thus no priest was allowed to take a fellow Jew or the female descendant of a fellow Jew as his wife; on the other hand, a fellow Jew was allowed to marry a priest's daughter. Only the descendants of fellow Jews from marriages with tribal Jews were considered true Jews. In spite of all this, however, cattle produced in the Rönkubmate, if only both parents were of pure Jewish descent, were still considered higher in rank than such offspring produced by mixed marriages. For the purpose of such proofs own birth registers were led in the kingdom of Juda. Only the descendants

come from mixed marriages, "if they had at least had a Jewish mother," were admitted to lower offices in the civil service.

According to the rank of the people, the Jews or "strangers of righteousness" were very low, because only the freed slaves were lower. The first level was formed by the Levites or priests; these were followed by the Jews or Israelites, namely the "r a ss e n re i n e" people; the third level was formed by the "Mamzeres", namely the "pure-bred", but dishonestly born, then came the Gibeonites or Nethinim and only afterwards the open Jews, to whom the pariahs, the freedmen, were the last to join. In the schools of the born Jews they were not allowed to read at all or only at the last, and the general disdain, if not contempt against these "strangers of righteousness" is still expressed in the fact that they were considered incapable of possessing the gift of prophecy.

From this summary of the rights enjoyed by all those who were accepted in the old kingdom of the Jews, both politically and culturally, some noteworthy facts emerge with compelling certainty.

For the first, it is clear that the Kingdom of Judea had a law on foreigners that was unsurpassable in its strictness, which was intended to preserve racial purity with anxious care and to prevent as much as possible the occurrence of mixed marriages. For the second, it is evident that the State of Judea sought with all the means at its command to make it difficult for international wanderers and soldiers of fortune to reside within its borders, and to make their entrance into the service of the state impossible in whatever form. For the third and last, however, the fact emerges with irrefutable certainty that the
The laws of the ancient kingdom of Judea still apply to the state which international Jewry forms in every state of its host peoples, and that these laws, among which the law on foreigners is one of the most important sections, are the reason why the Jews have not yet merged with the other peoples, but continue to grow as parasites on other tribes, unmixed and almost racially pure.

If the dreams and aspirations of the monists should ever come true, the laws still in force today will undoubtedly come into effect in the new kingdom of Judea, which will exclude in the harshest form everything non-Jewish from state and national service. One can be completely convinced that in the future state of Judea there will be no gentile Gber-, sub- or other district physicians, that there will be no

gentile officers in the future great Hebrew peace army, and that the archrabbinate of Jeddho will certainly not even be occupied by a "stranger of justice". Should we not be allowed to draw conclusions from this?

Research Institute.

Daily Antkrhaltungsbeilagr to the German Daily Newspaper

A collection of so million Marks has been brought together by the German Emperor in order to present the German science and through it the German people with it on the occasion of the centenary of the Berlin University. Who the donors of the large sums are has not become known in the main; inan knows, however, and Adolf Stein

has expressed it very clearly in his book about Emperor Wilhelm H., from which circles the emperor mainly takes the milk for such purposes.

In general, Germans are not very generous, especially when it comes to the big things. We do not want to claim that we have non-German inhabitants who are more generous. But in any case we have those who value their integration into court society more highly than a pile of money, of which they have more than enough, and who also have a very special sense for titles and graces and let the attainment of these things cost them something. These people will also be the main donors of the new large donation.

There is nothing to be said against this, if it is made clear to the people that they have found the full desired reward in the form of the degrees, titles or social advantages which form the background of their particular generosity, and that they have no claim to influence the use of the millions donated and the staffing of the research institutes. For the German people have no interest whatsoever in seeing the scientific camp of this side strengthened, especially as far as economics, history and literature are concerned. There, in any case, a direction is predominant which can be called German only according to the language in which it creates, but in which a spirit is alive which withers all German sense and all thought of securing our national future. If the desired promotion of science is to benefit Germans, it must also be the work of Germans.

However, with regard to the research institutes to be founded, other ideas come to mind which, to our knowledge, have not yet been put forward, at least in this context. Do our institutions of higher education still rightly bear the name "university"?

"University - therein lie two concepts. A centrifugal one - the "all-sided, diverging in all directions" - and a centripetal one - the unification of this all-sidedness in a higher unity, a general knowledge, which in the best sense can be called a completed wisdom of life. Do our universities still fulfill this requirement? Not at all. They train specialists, innumerable specialists. Good specialists, even. But not universal minds. Not even universal scientists. We have come a long way from the old Goethe ideal. And if a young man today studies three or four subjects, if he lets his head be filled with four or even more disciplines, he is lacking at the very point where human development begins: all this does not provide him with an overview of life, with a uniform assessment of life. Every peasant who, in his own way and on the basis of his experiences, forms a picture of the world and of life which is free from considerable contradictions: every such peasant is by far more perfect in

gen is. '

If we ask ourselves whether the universities, which at present no longer rightly bear this name due to the lack of centripetal effectiveness, are capable of regaining this aron by their own, own power, we must answer: At least not at first. This must come from outside. And how strong the longing of the time is for such a scientifically in all sides unchallengeable life evaluation, shows the eager efforts of "laymen" in this field or also of such scholars, whose efforts the university guild science unfortunately does not pay attention to, where it does not directly contest them.

Indeed, a state of affairs has emerged in which it would seem that nothing at all can be good and right that is not connected with a faculty-originated

The university scholars have no reason whatsoever to concern themselves with things that see the light of day outside the university enclosure. In particular, whoever makes the attempt to achieve something in more than one subject and to bring all the barren individual knowledge (in the ideal sense it is certainly to be called barren, because it offers man no basis whatsoever for the mental comprehension of his role in the world) together in one unit;"- to lead and to bring under the same logical laws - whoever makes this attempt is for today's university science always only a pitiable dilettante, and whoever finds out a racer with seven legs appears to that one almost as a light of science.

This is an aberration and because the university is no longer able to disregard it on its own authority, many extremely valuable findings, which seem to be certain, remain unused everywhere, where one unreservedly believes in the exclusive authority of university science.

We will name three men, each of whom has made an attempt to bring together individual scientific disciplines in a life-enlightening way, and thus, with their help, to bring out a truly "universal" man. We have the Viennese researcher Guido von List, whose rune interpretation and armanic doctrine, whose research on the ancient Germanic legal system and the faith of our ancestors must be of the most incisive importance, not only for further knowledge in history, not only for economics and politics, but in general for the achievement of an ideal goal in life, which neither rests in a given religious dogma, nor even remains in the day. Hundreds of highly educated men are attached to the man and with considerable sacrifices made possible for him the further working and the collected expenditure of his works. They had to form a society for it. Our universities have no place, no chair for the man, who is not of the guild and does not even have a professor's daughter for a wife.

The situation is quite similar with the important life reformer Eugen Dühring in Nowawes. The fact that this man is still judged so badly by the public today is not least due to the sins of which the university students of Berlin were guilty towards him in the past, and which no one has yet thought of erasing. The people want to be led spiritually by the universities, and where important, irrefutable teachings appear, which the university conceals, a fight for recognition, which is otherwise decided in a very short time, lasts for decades. One

can be astonished which opinions about Dühring's work and intentions exist everywhere in the educated strata of our people, as far as people have already heard something about the lonely thinker. And why? Because he is not known, and here the university would have to intervene; for as little as anyone can be expected to study Üant, so little can anyone be expected to work his way into Dühring's life's work on his own initiative. But if the university ignores and remains silent?

A third one, who is no different, is called Georg Ruhland; he brings together Volkswirtschaft und Geschichte und Volkszukunft with his grandiose work on the "System of Political Economy". When such a work comes to light, the university has the damned duty to deal with it, even if it should be easy for it to refute it. But, what can be refuted is rarely hushed up! Ruhland's volks-organische Wirtschaftslehre still has no representation at any German university; but instead Brentano and Biermer teach there, men who with every stroke of the pen is

prove that they have not yet recognized the necessity of dealing with Ruhland from a factual point of view and that they believe they can deal with this important researcher and thinker with a little dialectic ...

In short: according to this guideline the fulfillment of duty of the university fails. Therefore, it would be of great value to have research institutes whose special purpose would be to make the scientific lay or outsider apostolate useful for university science through thorough examination. Then perhaps our university priests of science would pay less attention exclusively to the dignity of their office and somewhat more to the servitude of the same, which would by no means be detrimental to German science and German national life. Also the racial research, which today must be cultivated completely privately, counts here.

So, there are high and significant tasks to which the > new research institutes can be made serviceable. But will it happen? Or whether the existing scientific paths will be further perplexed and the sciences, instead of being shaped into a life-giving source of cultural strength for the people, will continue to be turned into individual hobbyhorses?

The German Academy in Weimar.

Excerpt from a communication from the Hamburg FrkMÜenblstt dated es. July esm-

..... In Weimar, the founding of an "Academy for German Folklore" is being prepared. This academy, for which Professor Dr. Lehmann-Hohenberg in Weimar is eagerly promoting, wants to "pursue the liberation of Germany from spiritual subjugation, from whatever side it may come. Recently, also the Weimar-based art-

In a small paper, the writer Wilhelm Lchölermann, a native of Hamburg, called for such a German academy in Weimar. No special sciences should be pursued in this academy. That should be left to the

universities, polytechnics and art schools. It is also not intend to train students for the professions. Rather, it is to be a "supplem nt to the universities and other institutions of higher learning, a union of all knowledge, a German worldview, an art of living. It is to be a center for "constructive work, for German law, German breeding and German art. A large, proud building for free, German nationality is to rise in Weimar, for which Professor Lehmann-Hohenberg thinks in his leaflets from Thuringia that giving the necessary funds would be a token of gratitude to the thinkers and poets of Goethe's and Schiller's time. "Ulan think of the Rosegger donation. Rosegger succeeded in raising two million arons from his compatriots in not much more than a year to support schools in Austria in the struggle for Germanness. What we can do in Austria, we will probably also be able to do in the Reich.

For example, Professor Lehmann-Hohenberg refers to the Weimar lectures of Professor Gstwald from Leipzig on the waste of energy in education and in state life, of the historian Professor Lambrecht on the significance of > Freiherr" v. Stein for the inner development of Germany, Guido v. List from Vienna on the unraveling of the runes discovered by him and on Germanic rebirth as "deeds with the most far-reaching consequences.

You Schuifrsge.

from Kh. Staust in Kulmbach (Bavaria)

Gra;er Wochenblatt. es.Iahrgang. Ar. q.. 22. January

Since a clever and fair-minded elementary school teacher told me today that there is no person in Germany who is less popular than the teacher, I may as well look into the causes of this phenomenon. One reason has been admitted to me by the gentleman himself, and I cannot deny it: the teaching profession is still very young and has had to fight its way up with great difficulty; the eggshells of development are still very much attached to it. But further on, a fundamental thinking leads us from the externals into the core of the whole educational question of today, where does the school get its existence from? From history (monastery schools) and from practical knowledge, which, however, like all practical thinking, is not really root knowledge. Thus the school knows nothing better than to teach, i.e. to satisfy practical requirements. Of course, it also wants to educate; but clear-sighted

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people, even in the teaching profession, admit that this is very difficult. For each subject stands alone and none fulfills all the others. Religious education also stands alone, and Zillig's attempt to include Bible words rather superficially at least in all the elements in which the teaching of the mind can come into question has probably never had a particularly lasting effect.

Now, of course, the teacher, like any other thinking person, cannot appreciate his work, and therefore himself, if he does not fill his activity with an ideal, where can he get this ideal? He can only get it from his activity. And there he can only cling to the demand which he makes on himself and for which he is responsible.

The teacher is aware of the fact that the cultivation of knowledge and skills is not enough. At the same time, the teacher is well aware that the cultivation of knowledge and skills is not enough, that character building is also a major requirement. But from what is he to gain this? If he himself is a strict believer in the old sense, at least religious education may serve him well. But there need be no doubt that this condition is seldom fulfilled. Empty religious instruction is of no value. This is felt even by the teacher who would prefer it to dogmatic religious instruction. And the traditional forms of religion are so far removed from all other fields of knowledge that an effective interlocking is not possible.

Thus, in spite of all the talk about character education and human formation, the teaching of individual unrelated branches of knowledge remains. And the offspring can use the school wisdom then only externally: in view of its acquisition, its comfort, its requirements, its life skill. This leads primarily to the rural exodus, for which the school can rightly be held responsible in a certain sense. It leads to the shyness before work and to the comfort love. It leads to the loosening of family ties, no matter how much religious education may try to slow things down in this way. In all this, the school is partly to blame - mind you, the school, not the teacher I

But the political mindless, to whom the down-to-earthness of the people is above everything, cannot possibly distinguish here. Therefore, it sometimes puts on the inhibitor. That is a blessing, and one may calmly confess to the cause. The other camp flatters the teaching profession and attaches more importance to increasing the general demands on life than to strengthening the people, because it is more strongly interspersed with merchant interests. Therefore, the present type of school education is just pleasing to it - it would rather like to see religious education eliminated altogether! And it is the teachers' lower MO demand for' high school education, far from making impossible' or weakening the connection between the creative people (especially in the countryside) and the teaching profession.

But could you really blame the teacher for the mistakes and would it be better if nM "E required him to study at university? Not at

all. It has been said that even our universities do not train full personalities, but only know "subjects") and this reproach is still justified: our whole culture today does not flow from a unified culture, and therefore any LWHüNMMM-'based on this culture will only be suitable to increase professional knowledge? If the university were as deeply rooted in the people as the elementary school, it too would feel the effects of this fact! The people feel very clearly that it is "impossible to do without the school" and that it nevertheless brings forward a "wall" in the people which must be considered harmful.

The school question can only be led to a satisfactory solution - and one that will satisfy everyone with few measures - when we have a unified cultural root on which the school can build from its lowest to its highest level. This root, however, can only ever be of a religious nature; but as things stand today, one party wants to know nothing at all about the cultivation of religion, and the other does not want religion to make any changes in the needs of the people. There lies the difficulty.

I hope that one day it will be overcome. This can happen when MäN-the freMd^N form m bestandtsile of the

The first part of the book is the first part of the book, the second part is the first part of the book, the third part is the first part of the book, the third part is the first part of the book, the third part is the first part of the book. T h e way to this is shown to us by the important Viennese forester Guido von List, who will probably be considered one of the greatest Germans of a distant time. Under his sign, the highest b i l d u n g s t r e b a n d v ö l k s- erh'ältlings-Trachten can one day be reconciled, and then our schooldom will only gain the highest value.

Aem, teachers should? refrain from thoroughly 'absorbing in our days these E'rkenntnis^uellen^ die Guido von List zu bidten HA'/. He would not be able to shed light on the relationship of attitudes to the school and to his position, which today he is accustomed to view only from the angles of love and hatred, hostility to the school and hostility to education. And he would then also neither allow himself to erect a bogeyman nor serve as a prefix to certain aspirations. If the school gains in esteem and popularity in such a way that one does not have to put a minus on one side that is nearly as high as the plus on the other side, then the teaching profession will no longer have to wrestle with matters of personal and professional representation.

But in my opinion, only the way via the insights of Guido von List can lead us to this goal.And the time is gradually ripening for this path to be taken, ph- Stauf.f

Origin and symbolism of Freemasonry

from Guido List

published in: Srr Schmr (Vienna). t2. Jahrg. No. 20 lSlv.

If we dispense with the obscure history of Freemasonry, which is rich in legends and legends, and merely consider the authenticated fact that in the year the four lodges existing in London united to form a grand lodge, which became the mother lodge of today's Freemasonry, and bear in mind that these four lodges arose from the work masonry, then we have found the pivot from which the actual origin of Freemasonry can be investigated with certainty. If one further

considers that the main identification signs of the Freemasons, namely sign, word and handle (tzandschenk) do not form the sole property of the lodge brothers, but are still known today to many guilds, guilds and cooperatives, primarily and most completely, however, to the stonemasons, work masons and carpenters and have remained in practice until today, This important circumstance also gives a hint, which is well worthy of consideration, that Freemasonry, which originated in England, must be only the renewed manifestation of an institution previously known in Germany, and this all the more because both forms exist side by side until today without touching each other, although both have the same distinctive signs, the same symbols and essentially a similar ceremonial. If one further considers that the division of Freemasonry corresponds to that of Work Masonry in the three degrees: Apprentice, journeyman, master, yes, that also the "foreman" sparlierer, speaker) has passed into Freemasonry, and the most important symbols of Freemasonry can be found on the Romanesque and Gothic cathedrals and secular buildings from the earliest times, then the connection with the old, German Bauhütten - on which, by the way

The author of the present treatise has become acquainted with many personalities who - without ever having belonged to a Masonic lodge - knew signs, words and handles exactly. Many personalities have become known to the author of the present treatise, who - without ever having belonged to a Masonic lodge - knew signs, words and grips exactly and stated that they were "guilded and exempted" as stonemasons, bricklayers or the like and on this occasion acquired the knowledge of these ancient means of identification, which correspond absolutely to those of Freemasonry. The best known and most famous among these personalities was none other than the cathedral master builder Friedrich Freiherr v. Schmidt, who died in Vienna on January 23rd.

However, we have these identification signs, e.g. the so-called "neck sign" on the west portal of St. Stephen's Cathedral in Vienna from the year (Fig. I), already in the earliest

Sig. ü

The same image, carved in stone, introduces a series of enigmatic sculptures and figuratively says: "I'd rather have my neck cut off than reveal the secret!

and was also faithfully preserved? Freemasonry also points to its "Great Secret", which, if it ever possessed it, it lost long ago, so that it became a proverb, "that the secret of P. Freemasonry is that it has no secret. Freemasonry consists in the fact that it has no secret. That which Freemasonry keeps as a secret, its philosophy, its symbolism, its ritual and its symbols, has long been known and is practiced in many ways outside the lodges more thoroughly and comprehensively than in the closed circle of brothers. The so-called work of the Lodges and their other federal activities - which every other fraternity also keeps secret for understandable reasons - still do not deserve to be called a "great secret". - And yet! - The "Great Secret" existed and still exists, it is hidden in the symbolism of Freemasonry, it is hidden behind riddles and waits to be deciphered. Therefore, the Freemasons "have earned our gratitude in a high degree, that they so faithfully guarded and preserved almost unchanged through full two centuries the symbols, rituals and legends, which they hardly half understood, as they had taken over such from the lVerkmaurern, who in turn again took over the inheritance from the old building lodges, when these latter had withered away in the Reformation turmoil.

In direct line from the Freiinauxerei over the lVerk- maurersi to the Bauhütten (Strasbourg, Vienna, Aöln, Bern, later still Regensburg) now leads back the always emphasized "Great Secret", which their old masters in the hieroglyphs and Gsheimzeichen had well hidden, and only mützdfich the masters, after exact examination of their character, had communicated, -a it was strictly forbidden to record the same in writing and to keep on file. l^UA understandably arises further questions, which is the "Great Secret". l^UA arise understandably the further questions, which

"Great secret" those building huts preserved, where the origin of the same is to be looked for, and finally the main, question whether that secret is solvable or findable or not. Already to what it may be said that these three questions are satisfactorily solvable.

It is considered established that the medieval art of building, until the thirteenth century in the hands of clergymen, namely Benedictine monks and their lay brothers should have been, only from then on by secular masters operated, which united and, after the huts, which were aufgslagen at large building sites, their guild association "Bauhütte" had called. From this the erroneous conclusion has been drawn that before there were Benedictine or other ecclesiastical master builders in Germany, there would have been no evidence of any building and construction experts in Germanic countries. But this is not so. Already in the "Vita sauti Sovsrim, des Abtes Lugippius" (written after H88), several churches in Ufernorikum and in Vber-pannonia on the Danube from Asturis (Klosterneuburg) up to Batavis (Passau) and Invavio (Salzburg) are mentioned, whereby only one church made of wood is mentioned, while that of vW . Lucullis (Kuchel near Salzburg) is only incidentally mentioned, that the brought candles were fixed to the wall of the church. From this it is clear that all church buildings with only one exception of Huintgnis (Gsterhofen) were Lteinbautsn. In addition, the letter of Pope Gregory I (5go to 604t) to Melittus of Lanterbury speaks expressly of "idol or pagan churches" as fixed buildings, and there are still many artistic stone buildings in Austria and Germany, north of the Danube, which were built in pre-Christian times - long before there were ecclesiastical monuments - proof that the art of building was German and nodding?

the preachers of Christianity as a Roman introduction. Moreover, the secular buildings were more numerous than the church and monastery buildings and therefore secular builders were a natural necessity.

The union of clergymen, mostly Benedictines, with lay brothers for the practice of architecture for church and monastery buildings, however, has another cause, and was therefore only effect, not the motive itself. This cause, however, reaches far back into the early times, into those misty gray times, when after the downfall of Caesarean Rome, Papal Rome strove for its inheritance, and the first emissaries of Rome penetrated into the interior of Germany to recruit followers for Christianity. The Germanic priesthood, the "Armani" (the Scalds were a subdivision of the Armani), willingly met the apostles and formed mixed colleges with them, which initiated the merging of Wuotanism with Christianity through mutual concessions.

These were the "calanders", namely those who brought about the "change" by "kala" (twisting, turning). Soon, however, they saw themselves outwitted and pushed back, but could no longer break the fetters. In the calendars or calander brotherhoods, the bishop always presided, the clergy of the diocese were always the leading members, while the laity of the community were soon muzzled?) - Then the followers of the wuotanskultus, taking advantage of the double meaning of the word " Kaland" ("kal" - to hide, to turn, to turn, "and" - the other, to change, to oppose, etc.), joined together to form a secret society in the rahm-m -er Kalanden itself, and with secret interpretation also called themselves "Ka- **M sjstSa^senspiegel, j. 2. article: LIn any Christian**
lander", by subordinating to this name, in a secret (twisted) sense, the concept of the "twisted other", namely of the "Wuotanists hidden in the apparent (Lhrists)". The Germanic religion, the Armanism as Lso- terik and the Wuotanism as Exoterik was thus taken by that narrower circle of the Calander*) in "the high secret attention", i.e. guarded as the strictest secret. That this secret was a "Great Secret", which was connected with great dangers, especially in the later times of the Middle Ages, only needs to be remembered here, that this secret was the suppressed religion of Armanism, which was preserved in

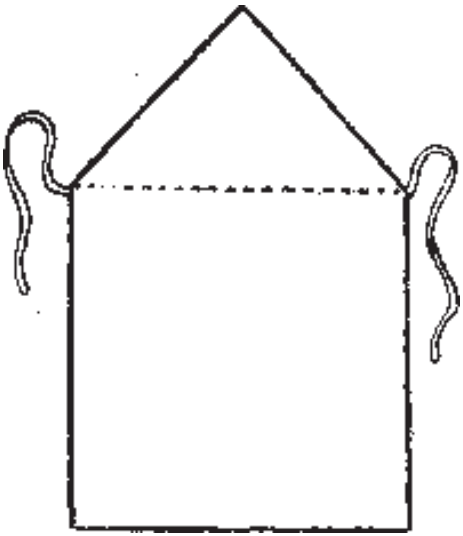
ambiguous hieroglyphs, which were publicly regarded as Christian symbols, but in a cold way presented Armanist-Wuotanist knowledge to the missers. Since all arts and sciences had their roots as well as their highest leadership in the Armanian society of the Teutons, the first germs of the building lodges had also arisen in the Armanian society itself and the first associations of the builders were themselves Armanian foundations. In the manner of the Armani, they moved in small groups through the countryside, led by a paste, and settled there temporarily, where it was necessary to carry out some kind of construction. It is from these wandering builders that the often magnificent churches, monasteries, castles and other buildings originate, in which we still marvel today that in often lonely regions in small communities of a few houses they were able to develop into such important artistic creations, without considering that such works can only thank the wandering art for their emergence, since for a settled art just only

the largest cities offered the suitable ground. That is why the main building huts in Strasbourg, Vienna, Cologne, Bern and later Regensburg and other cities were established, while the wandering masters of these building huts with their journeymen and apprentices can still be traced into the Middle Ages. - It is obvious that it was precisely those itinerant builders who occasionally joined the convents of the monastery people during the construction of the monastery and were thus apparently considered to belong to them, since they were considered and treated as housemates during the time of construction according to the boarding and remuneration custom of the time.

Since the masters now in "secretly concealed wisdom", the Armanism taken as their "Great Secret" in the "high holy secret attention", maintained and further planted, i. e. It was a matter of course that they expressed their teachings, which "concealed" or "concealed" this secret, in certain symbols, which could be interpreted in three ways, so that the apprentice was given only the signs of recognition, the journeyman the "Little Light", but the master only the "Great Light". The apprentice received superficial instruction in dark words; to the journeyman the symbols and words were explained in the Christian sense as the "Little Light"; only the master, after he had proved himself faithful and reliable as apprentice and journeyman, learned the full truth in the "Great Light", namely the solution of the Kalic riddles, the esoteric teaching of knowledge in the sense of Armanism, with the obligation to further educate them.

Already in the apron coat, which was given to the apprentice at his ceremonial "dressing and admission", we meet the first meaningful symbol. It is pentagonal and yet actually heptagonal, in that it is made up of a square and isosceles.

blessed triangle that appears open (Ag. 2). The apron is - contrary to today's assumption

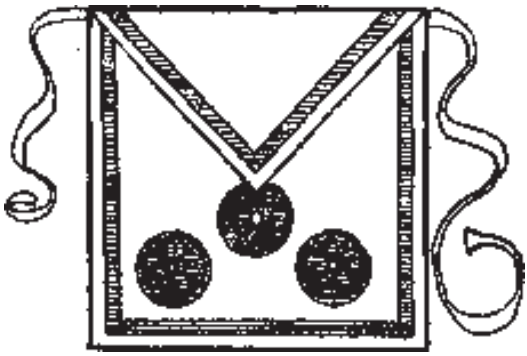


j-g. 2.

- the symbol of the man, while the belt represents the female principle. The pentagon was interpreted to the apprentice on the five senses. The apron of the journeyman Eig. 3) has knocked down the triangle, so that it is in the quadrilateral

Fig. s.

(Tuadrat) appears enclosed. These three and four and seven were interpreted to the journeyman as the Trinity of God, the four regions of heaven, according to which the building was to be directed, also to the four evangelists and the "four crowned ones", the patron saints of the building huts*) and the seven Christian virtues, sacraments etc.. Only with the apron of the master (Fig. H), which is cut like the journeyman's



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but lined in blue, edged in blue, and trimmed with three blue roses, this symbolism becomes clear.

The pentagon or the "Fernster"" was since ancient times the symbol of man (microcosm) as the union of the five elements: Fire, Water, Air, Earth and Ether, which five were also indicated by the five vowels ^.LIOD**) verkalt. The apprentice should first understand these

Tombstone of the stonemason nnü builder Wolfgans Tenr in the parish church;u Steyrr.

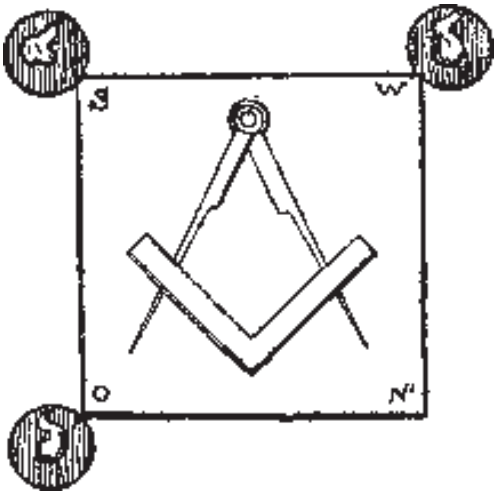
The first element is the soul, which has to find the five elements in itself and learn to control them, i.e. to gain self-control, before it becomes a journeyman. According to Armanism, the four gross material elements form the mortal body, the fifth subtle element - "ather" - the immortal soul, which in itself is divided into three parts: the spirit, the spirit soul and the human soul. As long as the soul remains unrecognized, it stands, as it were, outside the human being - like in the apprentice's apron the triangle outside the quadrilateral - and only when it becomes aware of itself, it takes over the dominion over the a-body and the triangle stands dominating in the quadrilateral (Fig. s and 4-).

Only with this realization the "I-ness" (soul, individuality) becomes free by consciously completely subordinating its outer form of appearance (a-body, personality) and thereby completely dominating its a-body, which is nothing else than its mask, and no longer being dominated by it as before. But since this I-ness is a spark of deity, a ray of light from the original light (deity) itself, which the deity sent out at the beginning of creation ("Let there be light"), a ray of light which never goes out (dies), which at the end of creation returns to the deity (original light), from which it emanated, so every I-ness (soul) is eternal, without beginning and without end, unbearable and immortal, while its respective manifestation, its physical personality (mask) is bearable and mortal. Every human soul (I-ness) - so Armanism further concludes - has therefore already lived numerous personalities (bodies) since primeval days in a long chain of chains and will live in still numerous medi-embodiments, following this chain link by link, From this it follows that every soul united with its body - consequently every human being in and for itself - was its own ancestor in multiplied number and will also be its own descendant in multiplied number until times and space pass away. This uninterrupted wandering of the human soul or the egoity from body to body - like a string on which pearls are strung - is not to be confused with the so-called "transmigration of souls", but is to be judged from a far higher point of view; for every egoity prepares its own fate for coming re-embodiments by its own willing, doing or not doing, in the good as well as in the bad sense, in which re-embodiments it will then feel the self-created fate as luck or misfortune, for : as the seed, so the harvest. This feeling of

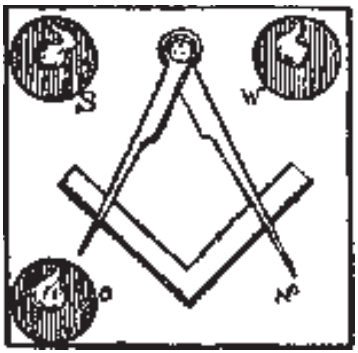
happiness or unhappiness in the respective life in the human body are exactly those joys of heaven or torments of hell, which the religions, which do not teach re-embodiment, necessarily transfer to the hereafter and let be of eternal duration. Every ego, which has come to such a realization of its own inner being, must have gained the undoubted conviction that it must wander through all times on this earth in a constantly renewed personality, and that it, as an integrating part of the Godhead, has to seek and find this Godhead not outside of itself - above the starry firmament - but in itself - "in the own spirit of the God-soul".

This wandering of the egoity in the chain of changing personalities through all times past and to come was symbolized by the mystical journeys of the mason around the quadrilateral - which the Freemasons call "Tapis" - which symbolic journeys the apprentices have to perform three times at their initiation and admission, the journeymen five times at their promotion and the masters seven times at their elevation.

At this quadrangle, also called "Ludulu quuäruta" (Fig. 5), the "three Great Lights" are located, and in the case of the apprentice lodges outside (Fig. 5), in the case of the journeyman and 14 '



Uleisterlogen within the quadrilateral (Fig. s) at three corners



jig. s.

(Vst, South, West), while the fourth corner (North), not illuminated by any light, lies in the dark. Concerning the Three outside or inside the Four, the same applies what was said with the apron symbolism. But already the reference to

the four celestial regions, three of which appear illuminated, but "unilluminated, points to an ancient cult of the sun, which is also recalled by the designation of the "three great lights" as the omnipotent builder of all worlds (God), the sun and the moon.*) And here the Aala starts again, in that the quadrangle casts the "Fyroge"

(fire or God's eye, the divine omniscience and the human conscience) and the Vierung, the "guidance" (Fyrung). The "Fyroge" is therefore the "Fyrung" (guidance) through life. The divine consciousness, the God-inside leads every I-ness through the gate of the birth, in the Gsten, into the life in the Nkenschenleibe, whose climax, in the Lüden, is reached, in order to give then through the gate of the dying, in the Niesten, the I-ness the escort into the dark realm of the death, in the north, in order to lead it through this after the gate of the rebirth, in the Gsten. That is why still today Freemasonry calls dying mystically "entering the eternal Gsten". This is to be understood in such a way that the disembodied Jchheit of the deceased is on the way to the next re-embodiments, which take place in the "eternal Gsten", within the "Great Gate of Birth", from which also the sun emerges daily. And that is why the Weister had to die symbolically at the end of the seventh journey and was put into the coffin to be raised from it as a sensuous "reborn one". Only as such he would be told that he has to search for the "lost word of God" (the Armanism) and the "lost pronounceable name of God" (the full knowledge of the essence of the Godhead), which he can only find beyond the exoteric dogmas of religion in the esoteric knowledge of the "Gods".

own egoity. There it was also said to him that this intuitively self-finding knowledge is incommunicable to others, since it would be incommunicable by words and must be sought and found by everyone for himself, which is why it is mystically called "the inexpressible name of the Godhead".

All other ancient symbols of Freemasonry always bring to bear partial insights to substantiate and deepen this main insight, which therefore easily offer their interpretation once one has fully penetrated this main insight. In this respect, the symbolism of buildings offers an almost inexhaustible treasure of such hieroglyphic images, from simple lines to the richest stylized ornaments, and may be referred here to the meritorious work of the architect, Professor B. hanftmann, "hessische Holzbauten" Marburg, N. G. Elvert ,1.907, 4?) with its highly interesting numerous illustrations, the symbolism of which quite in the sense of the above treatise takes us back to far pre-Christian archaic times.

For our purposes, it may suffice to make clear, in the main characteristics, the nature of the calcification and the most essential of the "Great Secret", which the ancient Armenian masters had taken as "calender" in the "high secret, sacred eight", since the space would not permit to go into the details at this point. Under constant danger to their lives, those old building lodges and their initiated masters preserved and cultivated this "Great Secret", which stood in such glaring contradiction to the dogmas of the then unrestrictedly ruling church, and to which the Inquisition tribunals as well as the witch courts with their henchmen everywhere set threatening traps. They saved it through manifold persecutions until the later Middle Ages. But when at the time of the religious turmoil and under the horrors of the Thirty Years' War with the Gothic building style the building lodges themselves withered away, the initiated lead spirits grew weedy, the esotericism was lost and only its shell, the exotic? was further cultivated misunderstood and mutilated by Hqlh-initiated. Who the biggest part of the old hieroglyphic pictorial works was saved to our days, as well as the lodge rituals and the symbolism of Freemasonry, and since finally also the key was found to decipher these, so also the "Great Secret", which Freemasonry kept so faithfully in its locked safe, is now no longer a book with seven seals.

-When in the eighteenth century the secret sciences found a renewed cultivation, these penetrated into the lodges of the

Freemasons, and since many echoes arose, so ritual and symbolism in the lodges were influenced by it in many ways, since one thought to find in those secret sciences the solution of the riddle and the "Great Secret", which however proved to be erroneous, because" only in the artificially cooled Armanism the solution key lies hidden.

Beautiful Women

by Guido List
published in:Ostdeutsche Kundschsu (Vienna),

7. Jahrgang, Nr. 2Z7. 29. August löge

The Germans have still preserved a custom which, although it has often been ridiculed and mocked, is nevertheless, considering its many thousands of years of existence, not only venerable alone, but without any old further elaboration of the term, simply beautiful. Äiese custom consists in celebrating great festivals, such as couchings, receptions, foundation and final stone-laying ceremonies, flag dedications, etc., by a crowd of girls dressed uniformly in white, the söge-

called "honorary virgins", to embellish. This institution is ancient and dates far back to the age of wuotans service. Numerous documents and notices from the past centuries mention this custom, but newer historians misunderstood these often very naively given notices and suspected them in the sense, as if those "beautiful women" had been used only for the satisfaction of sensual desires to the celebrations of the earlier or later Middle Ages. Such, however, also occurred, but then the old honorary chronicle writers distinguished very clearly and sharply the "beautiful women", of whom we shall speak here, from the "common women", the "lustful women" and the "pretty women".

It is well known that the Germans gave the female sex an almost divine veneration, and that without the advice and presence of their wives they performed no important act, celebrated no festival, and that their highest priestly ceremonies were performed by women and virgins. This was because the pure, unmistakable feeling of nature was lost in the men in the wild struggle for existence, in the struggle for gain, which had been preserved by the Meibe for far longer, and even today is preserved in rare cases. From the lost inwardness of the consciousness of God, the man was left as the last jewel only the recognition and appreciation of that feeling of inwardness which the women had preserved, and this recognition naturally led to that high veneration of women which only the Teuton knew and of which Tacitus commemorates so praiseworthily. Unfortunately, the later in time, the rarer became the women who had preserved such originality of spirit in all its purity, who attained the fame of a Veleda, an Aurinia and gained the reputation of divine talent. These shining qualities were nothing else than the original divine, which shone out of them, and which we still love above all in our women, if we find it.

And nevertheless, or actually just because of it, the women of our ancestors took part in all activities of the men and took care - as still today - of the household, whether queen, whether common free. The German woman accompanied her husband to the field, not infrequently even in armor; in disputes she was often enough the arbitrator and gladly heard counsel, and the returned victors were kissed by the virgins receiving them. This custom shows the origin of our custom to have returning victors welcomed by "maidens of honor", and likewise the misunderstood medieval customs are based on it - as mentioned at the beginning.

Thus it was the custom, at games, tournaments, guest bids and similar occasions, "ine or two "Beautiful Women" lFrauenbilder) to bring, which were sometimes even prescribed with the invitations or conditional. Thus in 1227 a Thuringian knight, Ivaltmann von Sistelstett, went with his landgrave Ludwig VI to the tournament in Merseburg accompanied by a "Beautiful Woman". She carried a sparrow hawk and a good steuber (sniffer dog) with her. She received as many rings at the tournament as she had fingers. Similarly, the lord and bailiff of the six man villages came three times a year for twenty-four hours to the villages of protection to hold a ceremonial court there, "with many or few guests, with hunters, dogs, feathered game, with "beautiful women", minstrels, etc." The princes and nobles, who met in the May of the (Ss f. year in the "Rose Garden" near Rostok, to discuss how they could stop the growing power of the cities, were admired by a large number of "Beautiful Women".

The wedding was attended by the guests invited by King Erich and Margrave N) aldemar. At the famous wedding of Duke George the Rich of Bavaria in Landshut with the Polish king's daughter Hedwig, over a hundred "respectable beautiful women and maidens" had appeared in the entourage of the wife of Margrave Albrecht of Brandenburg. That it still at the end of the s5. The following documents may testify to the fact that it was still the custom at the end of the 5th century to hire "beautiful women" and to make them perform lore dances:

H K o nrad Späth, king -er society of the Laithund am Kranz, wrote in the year to Count Wolf von Gettingen: "Ivohlgeborner gnediger HerrI Ew. gnaden seyn mein willig unterthänigst Dienst zuvor bereit. Gracious Sir. I have read to Your Lordship that Your Lordship has been instructed by the lords, knights and servants, who are in the company of the laithund at the wreath, that you are to be at the gymnasium, as Your Lordship also wrote earlier that Your Lordship is to be at the gymnasium and that you are to be at the gymnasium, as Your Lordship also wrote earlier that Your Lordship is to be at the gymnasium. should bring two beautiful wives with you as other our gracious lords in our commonwealth, and whichever nobleman does not do so, he shall give for a "beautiful wife" twenty florins, and whichever nobleman is accompanied by a beautiful wife, and does not bring the same beautiful wife to the court, then the

same nobleman must give ten florins, but if he has no cause and does not bring a wife, then it is up to the commonwealth. Now the lords knight and servant have not taken half money for your two beautiful wives, that is twenty guilders and for the lords eight guilders, which one of them has to give in our commonwealth. Our negro is this gentleman, that E. G. wants to give to our sworn servant, so that he can be paid for what has gone to the court, dated Sebastian DXXXIIII. Lunrad Späth, King of the Society in Laithund am Kranz."

2. another significant document states:

"On the sun day after Areuzerhöhung lH86, Wark- grav Friedrich zu Brandenburg has set up a shooting at Aadolzburg, has written to the council of Nuremberg, also to Ruprecht Haller, the council friend, to send him out some of the council's and other henchmen, also some beautiful women, which the council has complied with him. Ruprecht Haller, however, answered for the sake of the "beautiful women" that he had applied for them, but that the Nieter was burdened with grief because of her sister's abdication, and Wilhelm Haller with the grief of her child. The Scheuerlin and Wuflin were not in order, so the others were not in order for some reason, so that he could not raise anyone - with the request to consider him excused".

A feudal charter of the Counts of Aastest from the year f-M, in which they again grant Götz von Berlichingen: "H2 shillings pfennigs and 68 pfenning. Item, all Iar am Atzung with i2 horses, and the l l horses shall be given against f f Wetzen and the other (l2. horses) 2 Wetzen hadern, am Huhn and drey Winden einer Brei. Item in addition a beautiful women vff güttern ze Randesakker. Item dazu am gut Mal vff Dienstag nach Lichtmess." A newer fief letter of f5l2, given at Rüdenshaußen, is a bit clearer, it reads: "H2 Schilling 68 Pfenning, alle Jahr ain Atzung, mit t2 Pferden und dazu ain gut Wahl. To the st horses they shall give il Wetzern hadern, to the f2. twoy Wetzen. A hawk shall be given a chicken, three winches a porridge without smoke, and a beautiful woman on the hueb- guetterl häußer and hofraithen to Randes Akher, etc."

The "Beautiful Woman" belonged to the election and dance, which the feoffed Goetz von Berlichingen had to bring to the count as a feudal lord. For this ancient thing the Hubgüter were insured.

The "beautiful women" at the ceremonial court feasts - the three unbidden things - were just such, which were brought partly, partly from the villages to the dance. At the Hornungshochgericht on February 9 sSsS at Gnottstadt eight virgins danced on the town hall, and similar evidence could be produced many more.

It is therefore surprising that the address "2 chöneFrau" in those times corresponded to our address of today, which is "gnädige Frau", as a social speech formula, but itself would certainly be preferable, even in modern social intercourse, if today a dubious shimmering into the frivolous would not adhere to that address. "Beautiful woman" was at that time, however, a matter of honor for "ernriche frouwen" (honorable women) and virgins, which alternated with others, such as "reine suesse frouwe," "keusche," "pleasant," "honorable" women in the speech.

Such "beautiful women" were to lend a higher adornment to all festive events, in that the woman was thereby honored as the ornament of creation, as the highest ideal of beauty. Many of our modern social institutions originate from the medieval custom of glorifying festivities by involving "beautiful women". Thus, the "court and palace ladies" at the courts of modern times have arisen precisely from this custom, no less the modern "patronesses" of large ball festivities, who, of course, are not always supposed to be beautiful women, if we are well informed otherwise. That among them - despite diamonds and pearls - there are even some who could sing Lchiller's "Weinet, die Ihr nie gefallen (haben)!" shall remain mildly silent. They were - at least in their opinion beautifully - dressed, and that is at least something.

The "freshly washed virgins of honor", as Aron prince Frederick, the future German emperor, jokingly called the "festive virgins" who presented him with countless laurel wreaths on his triumphal march through Germany twenty-five years ago, these "virgins of honor", whom we still meet today at all public festivities and receptions, have remained most faithful to their archetype, the "beautiful women", in purpose and destiny.

And so may the charming custom continue, may also in the future the "Beautiful German Woman" decorate our festivals and days of honor, and thereby clearly indicate that the "Beautiful Noble German Woman" is called upon to beautify the life of the entire nation as well as of the individual, and to remind us of the divine mission of

German Ur-knowledge in its Interpretation for Contemporary Germanism

By h. Christ. Heinrich Meyer (Munich)

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Everyone who has ever seriously dealt with ancient Germanic myths and legends will have asked the question whether all these creations are really nothing more than poetry, folk poetry, products of the imagination of simple nature people, who could already write poetry and think, or whether there is not something more behind it, primeval wisdom is hidden in them, a primal knowledge could come to light, the possession of which has been lost to us. The Germanistic science seems to be called to dig for this direction. The representatives of this science, however, are of a somewhat different opinion. They halls

The authors do not consider themselves to be called upon to do so, and they only engage in interpretation as a sideline. And yet it is clear that not even the philological task of German studies can be solved if one considers the deeper meaning of a written work to be superfluous or not absolutely necessary. Whoever tries to seriously approach interpretations, either does comparative mythology with unsuitable means or thinks he can get to the heart of the myths with the terminology of modern natural philosophers. Most Germanists, however, observe a cautious reserve. So also professor Golther, whose views are typical for those of the present Germanist.

In the preface of his "Handbuch der germanischen Mythologie" he remarks: "My description is limited to the first millennium of our era. What was before is veiled to us; no attempt to penetrate into the unknown land has succeeded. The results, to which the research already thought to have arrived, proved to be deceptive. It is far more

important and probably also more successful to track down the history of development within the tradition". The meritorious author has limited himself to a critical compilation of the material in the myths of our pre-Christian faith. And one must know him for this restriction and his careful, factually correct, scientific compilation thanks. For example, he fearfully avoids uncritically including presumably Christian transformations of the mythical material in his collection and keeps himself in strict reserve with regard to any interpretation. Only in his (incidentally cautious) interpretations of words does he, like all Germanists, proceed from the tacit assumption that in the Germanic myths one is mainly dealing with a simple symbolism of nature, i.e. that the word indicates a natural process, and that the word, serving in the vulgar sense to designate a natural process, does not mean one from another field.

than that of the observation of nature should only veil. That the latter could at least be possible seems almost impossible to our Germanists. Although they were mistaken in the just touched premise, this mistake had nevertheless fine good, since it helped to avoid still grosser misinterpretations, which otherwise could not have been omitted. But error remains error. For the myths of the gods refer not only to the world of sensual perception, but also to hidden worlds and higher states of consciousness. Concerning the heroic legends a similar prejudice exists. Apart from the fact that we are mostly dealing with battles of primal races (and not with the fates of individual heroes), the Wieland saga, for example, is, properly considered, a saga of the gods. Nevertheless, B. Symons notes in volume II of Hermann Paul's Grundrisses der Germanischen Philologie that the birth of the Germanic heroic saga was the so-called migration of peoples, that the type of the heroes in question received its solid form only in the fifth and sixth centuries of our era. But although Jakob Grimm had already recognized the essence of the heroic saga as the interpenetration of mythical and historical components, neither he nor his successors had examined the offered material in detail on the basis of this insight. They could not. For apart from the erroneous presupposition touched above concerning the interpretation of the word, other presuppositions of scholarship come into consideration. First of all, there is the great error of every specialist researcher, that research gains in intensity through complete isolation of a field of research and yields more exact and correct results than research according to broad points of view and with consideration of all border areas. Where this kind of specialization leads to is sufficiently shown by modern science in all fields. Instead of seeing the individual as a whole, one sees it without the whole. But fracture

The piece remains a fragment. The myths and heroic sagas also do not tolerate this isolation, i.e. the latter has the consequence that the myths tell us nothing about their innermost essence.

But there are many more erroneous assumptions. One of them is that myths and heroic legends are simple folk poems with clear content. The pedantic (though not completely worthless) distinction between folk and art poetry plays in. In this distinction, the didactic poem belongs exclusively to the art poetry. The fact that a folk poem could be essentially doctrinal in content does not seem to have been drawn into the realm of possibility, except for the animal fable. And yet those songs, after which the Edda songs were conceived, were hymn-like teaching poems, which at the same time bear all the characteristics of genuine folk poetry. But one still understands, as it belongs now once to the aesthetic multiplication table, under every poetry a structure of the freely creating fantasy, which is to work by beauty, which must have the appearance of truth, because exactly with this appearance a creation of the fantasy has only the right effect, while a poetry as such, the, even if veiled Vsrkündung of positive truths cannot have as a purpose. Under this wrong point of view, one has so far also brought those old and new revelations of genius, which present ancient, eternal truths in lyrical, epic or dramatic garb. To these, however, also belong many folk songs and above all the mentally reconstructed Edda songs.

But we are far from finished with the enumeration of the erroneous premises. Our modern way of thinking is not only strongly realistic, but above all materialistic. And here is mainly meant that unacknowledged materialism, which at the present time also still is the

philosophical thought and even religious life and thought, including theology.

Involuntarily, one looks everywhere for a material, meaningful basis also in mythical creations. Since the Germanic myths in the version in which they have come down to us contain only strongly humanized conditions, processes and divine entities, our materialistic way of thinking does not meet with great resistance, especially since everything spiritual is offered here in symbolic disguise.

It is therefore not surprising if our pagan ancestors seem to approach us all too humanly. But also our conventional Christian way of thinking plays a role and forbids us to approach the old myths with the necessary impartiality from our monotheism or from our Christian-influenced conception of superstition. Finally, neither our profound skepticism nor our new-sited theory of descent allows us to seriously approach the question whether, in the end, in the myths of the gods, heroic songs, fairy tales and legends, which often seem so strangely strange to us and yet again so congenial, not only an old, for the educated long since dismissed myth, The latter would not only not be indifferent to our present conception of the world and of life, but would be of the utmost importance. For our positivism, agnosticism and criticalism etc. do not know any eternal truths, and whoever believes to be convinced that our whole present spirituality is conditioned by the development of the animal brain into the human brain, that the physical evolution at the same time includes a spiritual one, that therefore the cultures of the past must be inferior to ours in value and achievements of the intellect, and that mythical traditions of a people belong all the more to superstition, all the less intellecutally to the human brain.

The further back in time they seem to go, the more seriously they are to be taken, the more our ancient Germanic myths, heroic songs, legends and fairy tales cannot be of any other interest than aesthetic, archaeological, ethnological, linguistic and cultural-historical, but never religious-ethical and intellectual interest in the sense of their own innermost self-enrichment and higher development.

Thus it was almost self-evident that our entire ancient Germanic faith with its seven seals had to remain closed to us, that it did not want to reveal itself even to the good German-minded, religiously inclined, expertly educated researcher, who was devoted to his entire people and all their expressions of life with ardent love and highest reverence, yes, that just those often went unbelievable wrong ways bordering on the comical, who were sacredly serious about their project, who felt called to finally solve ancient riddles. From all these considerations, to which at present the power of learned authorities, traditional, respectful research methods would have to be added, one understands the words of Golther mentioned at the beginning and all the hints hinted at in the same. Indeed: far more important and more successful it must have seemed to the mentioned scholar, "to trace within the tradition of the history of development." But what about this "tradition," and what does it mean to "trace the history of development?" The latter can mean two things, namely the development of the design of a myth and legend material in a literary-historical sense or the development and emergence of this material itself from originally still simple and little developed, so to speak raw basic concepts and views. Golther probably thought more of the former, i.e. of source research, comparison of sources, criticism and reconstruction of old material, of determination of foreign, later additions, and of the latter.

sentences and the like. This is indeed the framework within which the expert research has been carried out so far. For only the researcher who does not recognize a temporal limitation by the so-called "historical" epoch or who is able to break it, can seriously strive for the other. The deeply hidden, spiritual content of the myths, legends, fairy tales nsf. questioned here is also never actually touched. Only from the point of view of the natural philosophy one tried an interpretation, e.g., by the commentary to the Edda of Werner Hahn. This latter attempt, however, remained such with unsuitable means, since just also the natural philosophy became an area of conventional scholarship and clearly carries the characteristic of materialistic way of thinking, which knows only the sensually perceptible world and the abstractions won from it, while -the hidden content -of the myths concerned also contains a philosophy, but by no means one exclusively bound to the sensually perceptible things.

The only question is the term "tradition", which Golther seems to take very narrowly. Not as if he would have translated any (Zuell's intentionally or unintentionally; because also the place names are taken into account (even if not exactly Fischbach's hobbyhorse of the field names), also Christian colored traditions are consulted. But already the comparison with the contents of the myths of other peoples, e.g. the Greeks, which is of great advantage, if one considers how far-reaching the influence of Aryan faith must have been in the pre-Christian time, Golther rejects in the main. For him the comparative mythology is "scientifically overcome". Also in this Golther is right insofar as the Vsrgleichung can have a value only if one looks with the inner eye what is hidden behind the symbolism of the myths. In this case one will

z. For example, from the similarity of the image, the event, the accompanying circumstances, the equivalence, content equality of the compared myths can no longer conclude without further ado, beware of superficial generalizations and with a sure eye from often seemingly secondary to the original version and meaning of a number of seemingly similar myths can conclude.

But Golther may take the concept of tradition as narrowly or as broadly as it always corresponds to his conviction: he will never admit that it is the task of the mythologist to penetrate from the content of the myths ascending to the religion of the people and from this to the theosophy (not theology) shining behind this religion and to clarify the latter; even if he admits that one may not without further ado always and completely dissolve a myth, a legend into natural processes. Myth interpretation seems to him "only justified if it starts out from the ascertainment of the religious essence and interprets it, if necessary, under favorable circumstances". From the belief in the gods grows the legend of the gods, from the belief in the people the legend of the people. This might be also the generally prevailing opinion. But how, if a primeval myth had been clothed in mythical form and thus become the belief in gods of a people, if the so-called folk superstition were only a folk knowledge misunderstood by us, and could indeed offer material for folk sagas, but did not have to? But Golther is right when he says that science must often practice renunciation; it is better and more useful to stop at the legend of the gods, where the explanation fails, than to force an explanation. Research is better served if the solution of a question is carried only as far as it is probable, if the limits of our knowledge, even if only provisional, are not exceeded, than if one deceives oneself and others with results whose groundlessness soon enough becomes apparent. However, there are

here a "but", which will be dealt with later. That one has reason in the camp of the specialists to exercise caution and to refuse above all dilettantish attempts in the area of the myth interpretation the attention, is beyond doubt. There are also many far more accessible and less sacred areas in which the vanity of the antiquarians can seek satisfaction. But one must not go too far in emphasizing the authority of the specialist, and all the less so if, in spite of more than a hundred years of expert activity, an area has only been surveyed in terms of the duels and the material, but must otherwise be described as unexplored. In such a case the work of everyone must be welcome, if it has been undertaken seriously and not with ignorance and unsuitable means. Yes, one must not disregard this work even if it would be only partially successful, should only provide new clues, but no positive results. Neither the starting point nor the method of an attempt at explanation should be objected to, if only a service is always rendered to knowledge. But in reproachful case still two points must be touched, from which the interest in the old-Germanic myths would be not only a general folkloristic, but also, and in fact in the most literal sense national sdeutschvölkisch) and religious-ethical. These points are touched by the two questions:

s. Is the old Germanic religion still relevant to the vital interests of contemporary Germans?

2. behind the a l t g e r m a n i s h e n myths is not a wisdom hidden and recognizable, which is in harmony with the most important secret teachings of pre-Christian mankind and the uncovering of which would be an essential enrichment.

human wisdom?

The first question should not be denied by any side seriously and with good reasons. The influence of Richard Wagner on our nation, which is steadily increasing and could be further increased by enabling the attendance of the relevant performances by the less fortunate, already proves how much the German consciousness is still connected with old Germanic views.

It is certainly not indifferent whether our deepest religious feeling has its roots in pre-Christian times or not. For only in the former case would we be regarded as a full-fledged original people with our own faith, in the latter case only as a second-class people, which does not possess the only true letter of nobility, namely that of its own faith, but would have borrowed its religion from a higher kind of people, i.e. in our case from the Romans and Jews. That many highly educated people do not take offense at such a possibility of borrowing our faith, but speak, for example, of Christianity as "our ancestral religion" (Ernst öorneffsr "Religion und Deutschtum"), is indeed deeply saddening, but should cause the truly and genuinely German-minded all the more to assert and prove the existence of a pre-Germanic faith even where it lies completely buried under Christian terminology and form. The proof of such an assertion succeeds better than one believes. But the presence of old Germanic beliefs in our consciousness (or subconsciousness) would not suffice to make us aware of their significance for the tsbsnsinte reffen of contemporary Germanism. For this consciousness is still very clouded and the true faith (along with everything that lies behind it) is not yet clear.

The latter, however, would be known to us in all its spiritual and moral depth according to all its economic-political and legal-philosophical guidelines. If, however, the latter were known to us in all its spiritual and moral depth according to its entire economic-political and juridical-philosophical guidance, i.e. with all the laws of life contained in it, then not only much, but even everything would be gained. The Germanic rebirth would take place in the whole nation with elementary force. And woe then to our open and disguised opponents! The day of reckoning would have come at last and a ruthlessly just judgment could be held. The first question is therefore after what has been said in the

pending.

The justification of the latter should be beyond doubt, although a Germanist standing on the ground of the expert might object that this question belongs to the field of the history of primitive religions. But that it belongs above all to the field of theosophy is obvious. Although theosophy has broken its way in recent times, although important writers like Bleibtreu have put their literary weapons in the service of this noble Goddess Sophia, the prejudice of scientists and laymen, believers and unbelievers, educated and uneducated against the veil-loving mysticism is still very great. To eliminate this prejudice by present writing is impossible. Enough: it is a prejudice and will disappear one day, sooner or later, in the depths of non-being, like every prejudice.

As much as Golther and others may resist comparative research, mysticism and theosophy: the step must be dared, the touched question must be answered. It can be. The answer is a complete affirmation and in this affirmation lies at the same time an unparalleled gain. The fact that the modern theosophists have not yet often approached the Germanic myths

The reason for this is the way in which the newer theosophy developed. It did not originate in Germany, but in America and England. It gained its missen from India and for a long time only the Gnostics and the medieval mystics were still worthy of attention. So much the better for us that we can now raise our old wisdom, our very own theosophy, out of the rubble and ashes of the past and make the oldest the newest, the original values the values of our future. The path that we have to follow in this is not to be searched for. It has already been found. GlIMH vIM List has begun with the interpretation of our runes and has so far continued his publications according to the program. He possesses a key and gives the same with his writings into the hand of everyone who wants to cooperate in the solution of the Germanic myth riddles, here is work enough for everyone. The area has hardly been entered yet. Immeasurable treasures are to be raised and it is already ensured by the version of the myths and by the necessary mental abilities of a higher kind that the uncalled stay away. Also, there are no "sensations" here, there are no discoveries to be made of the kind that are sought in modern magazines. For the German, it is rather a matter of regaining his old life values, of expanding his consciousness, of awakening new energies. Even with the slightest prospect of success, it would be worth the effort to dare the attempt. Science" may "practice renunciation", the representative of exact research may discuss more and more cautiously the question whether a researcher is still within the limit of the source-like proof or already beyond it and in the latter case call Röhrt to him as soon as possible; in our case this can no longer be the deciding factor. If the old myths really contain such wisdom, which leads us to the truth and to the heroic life, then we have to be careful.

If the German people show us the right way, if there are even a few indications that our efforts could be successful in a certain direction, then there can be no more inconclusiveness, no more doubts, no more hesitation. But our beginning does not require any previous studies, no extensive external knowledge, but only the German consciousness, the necessary impartiality and freedom from any belief in authority, the good will to internalize and the ability to intuitively grasp the teachings, which are never elaborated at length, but always presented with only a few key words!

In this way we arrive at a comprehensive, great knowledge of the world and of life, better knowledge, which satisfies mind and heart in the same way, at a truth which does not allow any pedantic interpretations, no dogmatic determination, because it strives completely for internalization and has nothing in common with a mere intellectual knowledge. The ancient Germanic wisdom covers all fields of knowledge. But there are no mnemonic bridges. The researcher, the learner must make an honest effort, think hard, control and work on his thoughts, he must possess or gain the ability to sink into himself and will often enough get into embarrassment, lose the view and look for help from others. But he always has only himself. He must learn, and learns, to draw all his strength from himself. This teaching sounds to him from all myths in ever new twists and turns; it shows him again and again the great and only reservoir of strength, the divine essence of the human ego.

We recognize this and use the runes.

What was the cause of the extraordinary success, the widest spread of the modern theosophical

Literature and other promotional work for the new thsosophical associations? Not the strange nature of the teachings, which attracted the curious, but the outstanding spiritual content of the teachings, which were new only to us, but in reality ancient? What gives duration and value to any written work that does not serve only a momentary purpose? What guarantees the existence of a new direction in art and science? The truth content, which is offered.

Therefore, our myths must produce an extraordinary effect and become the permanent iron stock of the German consciousness, if we take them into ourselves, make their wisdom the basis of our national and private life. For they contain a truth which is now almost completely new to us, but which is in reality an age-old truth. Through them we learn to think in our own way and to shape thought into life, to make it into general life values, we learn to grasp the nature surrounding us inwardly and to understand its laws in the way they must be understood in order to reach universal consciousness and to use nature for our high aims in life without desecrating it, we thus learn to shape our life morally from the bottom up, to recognize the true meaning of life, of the reproduction of the race, We will reorganize our medical science, improve and deepen our psychology, re-establish our social and economic conditions in accordance with the German spirit, and thus learn to work energetically in public life. We will know how to abolish the anti-German, Roman-Jewish merchant law, which is an obstacle to the exercise of every German characteristic, and to introduce a new Germanic law in its place. Arts and sciences will no longer be the domain of a special profession remote from the people, but will permeate the entire popular consciousness. We will find a new style. We ourselves in our whole

German entity will be this 2til in art and life.

That would have to be proved first, one will object. Well, we prove it by deed, by making the Germanic primal knowledge our own again and by shaping our life with it as members of the ancient, creative heroic race, which has laid the foundation for every true culture up to now and will continue to fulfill this task.